

Abhinava Gupta Tantra Series No 1

Śrī Tantrālokaḥ

Text with English Translation
Chapter one



Abhinava Gupta

Translated by
Gautam Chatterjee



INDIAN
MIND

Abhinavagupta Tantra Series : 2

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Text with English Translation
Chapter Two, Three, Four

Abhinavagupta

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imagination as described by yogin Madhuraj, a disciple of Abhinavagupta

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तन्मे मनः शिवसंकल्पमस्तु

**to
my revered guru
Abhinavagupta
And
Pt. Vraja Vallabha Dvivedī**

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Foreword

English Translation of the Tantrāloka

Abhinavagupta's magnum opus 'The Tantrāloka' is a great work in the ambience of tantrāgama treatise. This precept consists of right descriptions of almost all branches of śaiva and śākta āgama. The right will to translate the entire work into English (direct from Saṃskṛta) is reflected in the mind of Mr. Gautam Chatterjee. As the result, the translation work of the ten chapters has been completed with illustrious explanatory notes. I pray to Lord Śiva, who blesses with his Trīśūla of powers i.e. will, knowledge and action, may accomplish the translations of the entire work. I believe, all the scholars of the tantrāgama will appreciate this work with their blessings.

Situated on the upper portion of the Trīśūla of Jñānaguru Lord Śaṃkara, Kāśī, represents the whole world, so it is quite natural that people from Bengal come here and stay. In such a family, on 18th August 1963 (Bhādrapada māsa), this child was born to enhance the joy of his mother Meera and father Amaresh Chandra Chatterjee, in order to flourish the grace of his lineage as his sun-sign is Leo (simhasthasūrya).

'Śiṣyaprajñeva bodhasya kāraṇam guruvākyataḥ', by such blessings from scriptures, the spiritual mother Rangama blessed and elevated this fortunate. After completing his education in science subjects from Banaras Hindu University, he cultivated his skill in the field of musicology, and drama-art. He performed his teachings in these subjects in Mahatma Gandhi Kashi Vidyapith. His mother Smt. Meera Devi was initiated (consecrated) by the ascetic Rangama and benefited by the teachings of great sages like Anandmayi Ma. M.M.Gopinath Kaviraja and others.

By the blessings of these great dignities, Gautam's interest arisen in the spirituality. He mastered himself by the grace of great scholars like Swami Lakshman Joo, Sri Govind Gopal Mukhopadhyay, Thakur Jaideva Singh and others in the area of literature, music art and Pratyabhijñāsāstra. He interviewed art stalwarts such as Satyajit Ray, Kumar Gandharva, Kelucharan Mohapatra, Nirmal Verma, Badal Sircar and others and published it with the concerned seminars. He had keen interest in journalism so he enriched the journals Dharmayug, Svatantra

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Bharat, Rastriya Sahara and the Hindu with his talent, and got great fame.

At present, with Abhinava Gupta Academy, busy with the scholarly works regarding Nāṭyaśāstra and Pratyabhijñāśāstra, researches and seminars, Mr. Chatterjee is constantly engaged to accomplish his right resolves. I wish for the success of his zeal.

In 2006, he published his own collection of ten plays (as a playwright) 'Daśarūpaka' in Hindi. In the preface of this book, he has discussed the ideas of his own and other scholars. Here, the effort is praiseworthy but we can not approve every idea presented in this preface. Here discussed topics as the Buddhist tantras are inspired by Gautam Buddha, there are effects of Tantrās on Nāṭyaśāstra, the period mentioned here of Guhyasamājatantra, Prapañcasāratāntara is the work of Ādya Śaṅkarācārya, the use of the word Sandhā Bhāṣā (the twilight or upside down language) are expected to have genuine proofs. We must not forget that the Jains are more harmonious to the nation than the Buddhists.

In the English translation of 'the Tantrāloka', Mr. Chatterjee has written valuable notes as required by the help of several works with great pain and hard work. His effort in this respect is very much appreciable. I stop myself by saying that this method should be followed in the entire work.

वराणसी, २०१६

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Varanasi)

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Introduction

Indian philosophy, Kashmir Śaivism and Tantrāloka

The philosophy of Indian Philosophy is not *a-priori*. But the worship of *Śiva* or *Rudra* goes back to the *Vedas*. If we consider the excavation of Mohenjodaro and Harappa as pre-vedic (according to John Marshall's view over the Indus Valley Civilization, and also the views from R. C. Majumdar and A. D. Pusalkar), we can come across the found image of *Paśupati*, as Pulaskar writes, the representation of male gods, the most remarkable is a three-faced deity, has at least three concepts which are usually associated with *Śiva* viz. that he is (i) *trimukha* (threefaced), (ii) *paśupati* (lord of animals, in Kaśmīra Śaivism, the term '*paśu*' means individual soul, *pāśa* means *māyā* and *pati* means Lord), and (iii) *yogīśvara* or *Mahāyogi*. The first two aspects are apparent from the seal itself. The deity is sitting cross-legged in a *padmāsana* posture with eyes turned towards the tip of the nose which evidences the *yogīśvara* aspect of the deity. It has been suggested by some scholars that the *Śiva*-cult was borrowed by the Indo-Aryans from the Indus culture but as there is a reference to *Śiva* in the *Rigveda* itself. *Śiva* may not be a later intruder in the Hindu pantheon.'

Again, in the *Yajurveda* we have the *Śatarudrīya*. The *Taittirīya Āraṇyaka* tells us that the whole universe is the manifestation of *Rudra*. Some of *Upaniṣads*, the *Mahabhārata* and some *Purāṇas* glorify *Śiva* or *Rudra*. We find *Rudra* in the *Atharvaveda*, *Brāhmaṇas*, *Upaniṣada* and *Sūtras*.

In the *Purāṇas*, *Śiva* is demonstrated with two aspects, benevolent and malevolent. *Śiva* is generally worshipped by '*linga*' i.e. phallic form and 'in the shape of man' i.e. anthropomorphic form (greek *anthropos* means man, *morphe* means shape). The *purāṇas* invariably present *Śiva* with a single head whereas the installation of *Śiva*'s image with five heads (*pañcamukhaśiva*), we find in religious place of worship like Vārāṇasī (or *Kāśī*), in both the Viśvanātha temples. We also find *lingas* with five faces (*pañcamukhalingas*), also known as *pañcavaktra* (*Pañcavaktra mahādevaḥ* in *Skanda Purāṇa*). The *Ardhanārīśvara* form of *Śiva* is too found in the *Purāṇas*. And finally the twenty-seventh

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chapter of the *Vāyu Purāṇa* explains in detail the eightfold form of *Śiva*. *Rudra*, *Īśāna*, *Paśupati*, *Mahādeva*, *Nilalohita*, *Śaṅkara*, *Śiva*, *Śadāśiva*, *Śambhu*, *Vyomakeśa*, *Trinetra*, *Trilocana*, *Tryambaka*, *Virūpākṣa*, *Nilakaṇṭha*, *Nilagrīva*, *Śrīkaṇṭha*, *Śitikaṇṭha*, *Aṣṭamūrti*, *Śānta* are few names, we can find these for *Śiva* in the *Purāṇas*.

In Indian Philosophy, *liṅga* originally meant symbol or sign of creation, grammatically it is sex, and etymologically, *liṅga* and *lāṅgula* (plough, as Przyluski studied) are of austro-asiatic origin and the same thing. In *nigama* and *āgama*, therefore we find clear traces of *Śiva* from the ancient time, historically and religiously, as an essential cult. The sacred literature of the *Śaivas* is called *Śaivāgama*. *Śrīkaṇṭha* places it side by side with the *Vedas*. *Mādhavācārya* refers to the four schools of Saivism - *Nakulīśa-pāśūpata*, *Śaiva*, *Pratyabhijñā* and *Raseśvara* – in his percept ‘*Sarvadarśanasamgraha*, written in twelfth century. Here mentioned *Śaiva* indicates the dualistic school of *siddhānta śaiva*, the belonging of *Mādhavācārya*.

After six long centuries, Paṇḍita Īśvaracandra Vidyāsāgara found the copies of this precept ‘*Sarvadarśana samgraha*’ in the late nineteenth century. During this dark period, people were unaware of śaivism and *śaivāgamas* of ancient India. No other traces were there in Moghul period. Pt. Vidyāsāgara found one copy of the same Saṃskṛta script in Kolkata and two more copies from Kāśī. He edited the entire script, consisting of fifteen major philosophies of ancient and medieval India and published it in book form from Asiatic Society of Bengal (nos.63 and 142, Bibliotheca India) in 1853. Pt. Vidyāsāgara was then principal of the Saṃskṛta College, Calcutta. After receiving this book with Saṃskṛta text, E.B. Cowell and A.E. Gough translated it into English with fifteen philosophies and published it by indicating in the index that *Mādhavācārya* had compiled sixteen philosophies. Recently the sixteenth, i.e. the *advaita* philosophy of Śaṅkara is published from Adyāra Library and Research centre, Adyāra, Chennai in 1999. Klaus K. Klostermaier has translated the Saṃskṛta text into English.

Therefore he was actually Vidyāsāgara ji who brought about this great work of *Mādhavācārya* into light so that, after the English version by Cowell and Gough, the whole world, we came to know about Kashmira Śaivism or the philosophy of *Pratyabhijñā* and scholars traced the major works of this non-dualistic school from the Kāśmīrī Paṇḍitas for the very first time in late nineteenth and early twentieth centuries.

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In his preface Pt. Vidyāsāgara writes: There are two manuscripts (of *Sarvadarśanasamgraha*) in Calcutta, one in the Library of the Sanskrit College, and the other in that of the former manuscripts was sufficiently correct. But scrutinizing it with the care necessary for publication, I collocated it with the copy in the Society's Library and found that without the more manuscripts, the readings in several passages in which the two manuscripts differ, could not be reconciled. No other manuscripts were however procurable in Bengal, But by good fortune I procured three manuscripts from Benares. These were of essential service to me, and it was only after carefully collating them with the texts in Calcutta that I have been able to edit the work. I feel it my duty here to express my great delegations to Mr. Edward Hall, late of the Benaras College, through whose kind exertions the Benares manuscripts were received.

Sanskrit College
The 20th January, 1858.

Hence the *Śaiva* system (or systems) came to the notice of the modern scholars in 1858 A.D. The four- The *Nakulīśa-Pāśupata* system, the *Śaiva* system, the *Pratyabhijñā* or Recognitive system and the *Reśeśvara* or Mercurial system-among sixteen systems appeared for the first time when these published in the *Bibliotheca Indica*. In spite of that, the *Pratyabhijñā Śāstra* remained unknown to the modern scholars. In the year 1875, G. Buhler discovered in Kāśmīra (Kashmir), the works composed by Kashmiris under the general name *Śaiva Śāstra*. The available Literature shows that there were eight system of the *Śaiva* Philosophy as – *Pāśūpata*, *Siddhanta*, *Nakulīśa Pāśupata*, *Viśiṣṭādvaita Śaiva*, *Viśeṣādvaita Śaiva*, *Nandikeśvara Śaiva* and Monistic *Śaiva* of Kashmira. Abhinavagupta, the great polymath of Kashmira, has categorised these as four *Śaiva* systems- *Dvaita*, *Dvaitādvaita* and *Advaita*. Besides the four among sixteens in *Sarvadarśanasamgraha*, we find two more sects-*Kāpālika* and *kālāmukha*, in Yāmuna's *Āgamaprāmāṇya*. Śaivism is again divided into *Vīra* Saivism (or *Śakti viśiṣṭādvaita*) and *Saiva Siddhānta*. The former is also known as *Liṅgāyata* (or *Ṣaṭasthala*). Though according to Śrīpati Paṇḍita, *Vīra* Śaivism is *Viśeṣādvaita* and not *Śakti Viśiṣṭādvaita*. Scholars regarded this as *Śakti Viśiṣṭādvaita*. K. C. Pandey puts this in the category of *Viśeṣādvaita*. I consider this as *śakti viśiṣṭādvaita* on the authentic basis

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of *Purāṇas* and my revered guru Pt. Vraja Vallabha Dvivedī. *Śaiva Siddhānta* calls itself *Śuddhādvaita*, the name which Vallabha's school bears. Whereas *Vallabha* means by the word 'Śuddha' 'that which is free from the impurity of *Māyā* (*māyāsambandharahita*) and by the word 'Advaita' 'the Non-dual *Brāhman*', *Śaiva Siddhānta* takes the word 'Śuddha' in the sense of 'unqualified' and the word 'Advaita' in the sense of 'Dvaita devoid of duality' which means that difference is real in existence. That means, though, matter and souls are real yet they are not opposed to *Śiva* but are inseparably united with Him who is the suprême reality. This suggests the influence of *Aprthaksiddhi* of Rāmānuja. *Śaiva Siddhānta* agrees with Mādhava in giving them substantive existence. *Siddhānta Śaiva* is dualistic and Mādhavācārya had faith in this dualistic philosophy.

Śaiva Siddhānta recognizes eighteen *Āgamas* whereas *Śaivāgamas* are twenty eight. In *Sarvadarśanas-saṃgraha*, chapter seventh, the *śaiva darśana* talks about *Śrīmad Mrgendra*, *Karaṇa*, *Kiraṇa*, *Bahudaivatya*, *Pauškara* and *Tantra* doctrines. Colebrook found five books of *Śaiva sūtras*. He says, one is in the five, called the *Paśupati sāstra*, which is probably the work quoted by Mādhva in his account of the *Nakulīśa Pāsupatas*.

Śaiva Siddhānta is known as Southern Śaivism and *Pratyabhijñā* or Kashmira Śaivism represents the Northern Śaivism. It was primarily dualistic. This Northern school is known as *Pratyabhijñā* or *Trika* or *Spanda* system as Kashmira Śaivism. In short, historically, *Śiva-sūtra* (these have been revealed to Vasugupta, as it is said). Vasugupta's (eighth century) *Spanda kārika* or *Spandāmṛta*, Somānand's (ninth century) *Śiva drṣṭi*, Utpaldeva's (son and disciple of Somānand Nath, tenth century) *Pratyabhijñā-sūtra*, Abhinavagupta's (950 – 1025, disciple of Lakṣmaṇagupta) *Tantrāloka*, *Pratyabhijñāvimarśinī*, *Paratīrṃsikā Vivaraṇa* and *Paramārthasāra* (mainly), Kṣemarāja's (pupil and cousin of Abhinavagupta) *Śivasūtravimarśinī*, *Spandasandoha* and *Spandanirṇaya*, Kallata's (chief disciple of Vasugupta) *Svarūpa* and *Vibhūti Spanda* and *Vijñāna Bhairava* are some of the most important works of this system. *Spandasandoha*, by Kṣemārāja, is a commentary on the first verse of *Spandakārikā*, and *Spandanirṇaya*, is a commentary on the first verse of *Spandakārikā*, and *Spandanirṇaya*, a commentary on the Whole book. Actually he has divided *kārikās* into four sections. The commentary on the first section

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consisting of twenty five verses is *Svarūpa-spanda*, second section is *Sahajavidyodaya* and the third is *Vibhūti-spanda*.

This system is based on *Śaiva āgamas*. *Śaiva* literture or *trika* system can be vividly and broadly divided into three disciplines: *Āgama Śāstra*, *Spanda śāstra* and *Pratyabhijñā Śāstra*. In their verbal meanings, the words or terms 'āgama' and 'tantra' are different. These are acrostic words like 'bhairava'. But the *Śaiva* literature regarding *Āgama Śāstra* can be considered or named as *tantra*. These are *Mālinīvijaya*, *Svacchanda*, *Mrgendra*, *Rudrayāmala*, *Śivasūtras*, *Vijñānabhairava*, *Tantrāloka* etc. *Spanda sūtras* or *Spanda Kārikās* are *Spanda śāstra*. *Śivadr̥ṣṭi*, *Īśvarapratyabhijñā* (and its *vimarśinī* and *vivṛtivismarśinī*), *Paramārthasāra* and *pratyabhijñāhṛdayam* are *Pratyabhijñā Śāstra*. We put the *Tantrāloka* (*magnum opus*, work in twelve volumes by Abhinavagupta) and *Tantrasāra* (or *tantrālokasāra*, the essence of *Tantrāloka*, in one slim book) in the category of *Pratyabhijñā Śāstra*. *Pratyabhijñā* is Re-cognition. This Saṃskṛta word 'Pratyabhijñā' has the same connotation and verb-meaning as 'abhijñā' and 'abhijñāna', meaning Recollection or Remembrance of what is forgotten which we knew before. We find this word in ancient texts like *Logic* or *Nyāya Sūtras* of Gautam, *Paccabhijñā* in Pali in Buddhism and for the same verbal meaning, 'Anagnorisis' in Greek literature.

Pratyabhijñā is re-cognition, to recognize, slightly different from remembrance. A love-sick woman cannot get any consolation and joy even though her lover may be present near her until she recognizes him. The moment recognition dawns she becomes all joy. She does not need to remember. She recognizes him at once because she had not forgotten him. She knew her before, and knows him even from *vismṛti* (forgetfulness) to *smṛti* (remembrance) is *abhijñāna*, like in the story of Duṣyanta and Śakuntalā. The simile of the love-sick woman is else to the purpose of *pratyabhijñā* than the simile of Duṣyanta. Let us take the later simile as approach. The remembrance takes place into the mind of Duṣyanta as *sphoṭa*, i.e. the meaning of something explodes into the mind of Duṣyanta so that he is now able to recognize Śakuntalā as his wife which he had forgotten. Similarly, the modern pandits of Kashmir *Śaivism* say that 'I have forgotten that I am world of suffering, for I am wondering in this world of suffering, for I know but have forgotten, so remembrance is must. Now I have the remembrance that 'I am that' or 'you are me' i.e. 'tat tvam asi'. This is Recognition and this at once

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overcomes bondage. The liberated soul becomes one with Śiva and ever enjoys the mystic bliss of oneness with Lord and dissolves into *Jivanamukti*.

And the other approach is that 'There is' and I have to recognize there is that which is, that 'I am that' that emptiness, the Śiva. And this can happen in one single life, happen in one single moment. This entire world is full of reality. The word 'reality' is derived from 'res', thing (like the word 'true' derived from Latin 'verus', means 'that which is', or German 'wahr', the English root meaning of the word 'True' is 'honest and faithful'. And the root of the English word 'thing' is fundamentally the same as the German 'bedingen', means to condition, to set the conditions or determine). Hence the reality is that which is conditioned in time and space, subject to birth, grow decay and death. So This world of such reality- where every 'thing' is interrelated, interdependent- is actually the content of human consciousness, as J. Kṛṣṇamūrti used to say. Whereas Śiva means that which is good, benevolent, tranquility, ecstasy, freedom, all in absolute sense. Reality is relative, really. We can look at this reality outside and inside, as witness, put the things in order and can negate the order. Emptiness happens in serene silence. Because thought is thing or things are thoughts, as Bishop Berkeley used to say. No-thing-ness is the void or emptiness within the human consciousness which exists as 'that is' as Śaṅkara, means, śam (in Indian Dramaturgy, śama is the permanent emotion, sthāyī bhāva of śānta rasa, Abhinavagupta has described in his commentary 'Abhinava Bhārati' of Indian dramaturgy Nāṭyaśāstra of sage Bharata in detail where he talks about sahrdaya who is having a mind of 'vimala pratibhā'. Adhikāri cātra vimalapratibhānaśālīhrdayaḥ. This pure intelligence, he also describes in the third āhnika of Tantrāloka as a key word nirmalatva, the stainless purity) karoti iti śaṅkara, means, He who puts out or extinguishes all the animal impulses as dross which are nothing but the thought-constructs or ideation, vikalpas, is Śaṅkara. This citta, full of real things, thoughts can transform into citi (the technical term of Kashmira Śaivism for pure consciousness), devoid of all vikalpas. And Kashmira Śaivism provides that an individual soul can start with a pure thought, śuddha vikalpa that I am Śiva and this entire world is my own grand splendour, vibhuti or vilāsa out of my own svātantrya.

So primarily Kashmira Śaivism was a philosophy of dualism-ahantā and idantā, subjective and objective consciousness and after that

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it spread out all over the realm of wisdom as *viśvāhanta* or *viśvamaya* and *viśvottīrṇa*, immanent and transcendent. This is the central philosophy of Kashmiri Śaivism, emerged in the ninth century A.D. as a monistic *śaivism*. He is *Anuttara*, state of *Parama Śiva*, the Highest Self, the Absolute, one than whom nothing is higher, the first vowel 'a', the *Prakāśa* aspect of 'a'. *Vimarśa* is his glory, this world, contrast to Śaṅkara's *maya*. Here it is positive, creative, *vimarśa* aspect of the Absolute Reality.

'Tantrāloka' is a creation of Acāryā Abhinavagupta, a compendium of all tantra texts available in several forms as works, *ākara grantha*, a mine of great wisdom where each and every perspective of tantra (is regarded as *Śruti* or *Āgama*, revelation as opposed to a *Smṛti* or *Nigama*, Tradition, *pañcama veda*, '*Śrutiśākhāviśeṣaḥ*', *Niśvāsātattva Samhitā*, one of the oldest available tantra, comprehends-meaning to hold it all together-that the Tantra is the culmination of the esoteric science of the *Vedānta* and the *Sāṃkhya*. Another old Tāntrika text, '*Piṅgalāmata*' says, the Tantra, first communicated by *Śiva*, came down through tradition. It is *Āgama* with the characteristics of *chandas* (Vedas). *Vaidika mahāvākyas*, like *Prapañcasāra*. *Tanyate vistārayate jñānam anena*, i.e. by which knowledge is spread or developed is Tantra) is elaborately explained. It seems at first glance that this is a *grantha* of *upāsāna*, text of worship rituals, at a greater extent it is but actually this consists of the entire philosophical wisdom of Kashmiri Śaivism, that's why this is put in the *pratyabhijñā śāstra*, not in the category of *āgama śāstra*, for it contemplates (*manana* or *vicāra*) over the principles (*tattvas*) and *pratyabhijñā śāstra* is actually *manana śāstra* or *vicāra śāstra*.

So this system says simply that *jīva* is *śiva*. *Śiva* himself has five doings, *pañcakṛtyakam*-manifestation (*sr̥ṣṭi*), maintenance, (*sthiti*), withdrawal from manifestation (*saṃhāra*), concealment (*vilaya* or *svapuragopan*) and grace (*anugraha* or *śaktipāta*, or *svaparakāśa*).

*ucyate vastuto 'smākaṃ Śiva eva yathāvidhaḥ
svarūpagopanam kṛtvā svaparakāśaḥ punastathā.*

(Tantrāloka, chapter one, śloka 223)

So, *Śiva*, by his fourth doing, has forgotten that he is *Śiva* and considered himself as *jīva*. He has to re-cognize himself again by his own grace and

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the recognition dawns that He is *Śiva*. This is just as *caitanya*. *Caitanya* plays and attempting into *caityana*, contemplating on *caitanya* to be *caitanya* again. this is His *parāśakti* or *samvid śakti* or *citpratibhā* who is trying, the *niścayaत्मिकाśakti* the answering mind of individual soul, *Kṛṣṇa* (as in *Pañcarātra*) sometimes *Bhairava* (as in *mātaṅgatantra*, by the use of *anpratyaya* of *taddhita*, it is not *matāṅgatantra*, This is '*Mataṅga pārameśvarāgama*', not of dual *siddhānta saiva*, but *śaiva āgama*) and sometimes *Bhairavī* (as in the *Śāktatantra*) according to M.M. Pt. Gopīnātha Kavirāja. *Jīva* is *saṁśayātmikā śakti*, the questioning mind as Arjuna in *Gītā* or *bhairavī* in *Vijñān Bhairava* This state is *Sadāśiva*.

*svayamevaṃ vibodhaśca tathā praśnottarātmakah
guruśiṣyapade 'pyeṣa dehabhedo hyatāttvikah.*

(Tantrāloka, chapter one, śloka 256)

Liberation or salvation (*mukti* or *mokṣa*) is the meaning, goal and ever-relevant light of Asian country India and Indian philosophy. From pre-Vedic period to this post modern age, this essence of Indian philosophy is still remaining. In quantum, liberation does not depend on time or space, on birth and death. It is simply Self-realization depends on this life only, here and now. In one single verse, Ācārya Abhinavagūpta has put it in an impeccable way before the messy conglomeration of several thoughts concerning to salvation or *mokṣa*. He says:

*mokṣo hi nāma naivānyaḥ svarūpaprathanam hi saḥ
svarūpaṃ cātmanah saṁvinnānyattatra tu yāḥ punaḥ.*

(Tantrāloka, chapter one, śloka 156)

Meaning, the salvation is nothing else but the essential nature or form of one's own self, the awareness of one's true nature. This is named *Ātma-saṁvit* in *Pratyabhijñā* philosophy.

This voluminous work Tantrāloka consists of thirty seven chapters (*āhnika*). The last verse (*Śloka*) of the last chapter is:

*idamabhinavaguptaprombhitam śāstrasāraṃ
śiva niśamaya tāvat sarvataḥ śrotratantraḥ*

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*tava kila nutireṣā sā hi tvadrūpacarce-
tyabhinavaparituṣṭo lokamātmikuruṣva.*

(O Śiva! Please listen to this work, not work but the principles, *śāstratattva*, which is presented in the best form by Abhinavagupta for you are omniscient. This is my praise or eulogy for you. Since this is the discussion or commendation about your form as beauty, so assimilate the world by satisfying with this ever-new praise.)

The *pratyabhijñā* philosophy talks about thirty six principles, The *Ātman*, The process of manifestation through *Māyā*, The Transcendent *Parama Śiva*, Five principles of the Universal subject-Object, The limited individual experience with the three coverings (*Kañcukas*), Two Principles of the limited individual subject object, principles mental operation, The principles of materiality are some main doctrines of the *Pratyabhijñā* system.

So, to recognize that emptiness, full of active energy as *Parama Śiva*, is the principle of Re-cognition philosophically. Tantraloka offers its practical side as well. Here the light is conspicuously visible and impeccably inescapable. This system, historically, is found from the time of *Tryambaka* and *Durvāsā*. This system is also known as *Trika-śāsana*, *Trika śāstra* and *Trika Darśana* from *Rahasya Sampradāya* and *Śivāgama*. We find a lineage or karma from Vasugupta and Somānanda(9th century) and till the disciples of Abhinavagupta (11th century). In Kashmira, Abhinavagupta is regarded as *Mahāmaheśvara*. His origin & lineage, father Narsimhagupta and ancestor Atrigupta shifted to Kashmira from Kannuja(U.P.) by the king Lalitādityā (of Kashmir) in 8th century A.D. according to the version of Abhinavagupta, mentioned in the 39th *āhnika* of Tantraloka (like Chaṭṭopādhyāya, Bandyopādhyāya, Mukhopādhyāya, Gaṅgopādhyāya and Bhaṭṭāchāryās were shifted to Kolkata from Kannauj, the then capital of the state of Gurjar Pratihāra in 9th and 10th century, now known as Uttar Pradesh, as described by Asit Kumar Bandyopādhyāya in his book ‘Bāṅgalira Itihāsa’) Lakṣmaṇagupta was Abhinavagupta’s teacher. Narsimhagupta, Utpaldeva, Bhaṭṭatauta were his other teachers. He has created so many Independent treatises as *Tantrāloka*, *Tantrasāra*, *Bodhpañcadaśikā*, *Parātrīṃśikā vivarana*, *Devībhujaṅga* (found in Viśvabhāratī), *Mālinīvijayavārttika*, *Bhagavad gītārtha saṃgraha*, *Paramārthasāra*, *Abhinava Bhārati* (*Nāṭyaśāstra vivṛti*), *Dhvanyālokalocana*,

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Īśvarapratyabhijñāvivṛtivimarśinī, *Anuttarāṣṭikā* etc. Ksemarāja and Jayaratha were his disciples. Jayaratha has made commentary on his 'Tantrāloka'.

I have translated this work 'Tantrāloka' from the original saṃskṛta text of the K S T S (Kashmir series of text and studies) and found the other texts are inescapably incorrect. Somānanda regards sage Durvāsā as his mānasa guru, in the similar way I regard Acārya Abhinavagupta as my manasa guru. Prof Vrajavallabha Dvivedī who has written his foreword in my initiating volumes of Tantrāloka, is my revered teacher in the area of *Āgama* and *Saṃskṛta*. By dint of their grace, I am presenting these volumes. The entire work will be concluded in twelve volumes, as I hope. This is the second volume, including the *āhnikas* two, three and four.

This work determines that the *caitanya* is always there with the forgotten *Śiva* as *jīva* as grace without which one can not perform his trident (*Trisūla*). This is truly the *Anuttara* state, (or Anuttara dhāma, as Abhinavagupta stated this term in the 37th chapter of his commentary on *Nāṭyaśāstra* and at the end of second *āhnika* of Tantralokā) the fourth witnessing state of *jīva* as AUM who is simply aware of what Gautam Chaṭṭopādhyāya is performing as forgotten *Śiva* or *jīva* with His powers of will, knowledge and action. Only these are the powers in the energy field of capacity of an individual soul which one can do without knowing destiny but the grace is there. *Śakti* can breath the power and instruction of *Śiva* to perform. When one recognizes his or her beloved, at once becomes the grace the *Śiva*. This is Love, unconditional, agape. The serene silence.

Gautam Chatterjee
Kāśī
Early Winter
2008

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Prefatory Note

Abhinavagupta's hermeneutic

To read the entire text, to go through this profound wisdom of Tantra 'Tantrāloka' and to determine the definite and intended meaning of Acārya Abhinavagupta's words, we must have the sense of hermeneutics initially. Etymologically, this significant term 'Hermeneutics' is derived from its Greek root 'hermes' meaning God. In ancient Greece, hermeneutics were the messengers of the Greek Gods, the intermediary between the gods and humanity. The task of a hermeneutic was to translate the God's wishes and commands into the language of, into the idioms of humans. In Greek mythology hermes is considered to be the inventor of language and writing (the principal tools by means of which we apprehend meaning and communicate it to others), because the discipline of hermeneutics is concerned with uncovering and explicating the meaning of utterances. The modern uses of the term hermeneutics derives from the Greek verb 'hermeneuo', means, to interpret or explain, and the Greek noun 'hermeneia' means, interpretation or explanation. It works within the framework of a discipline which proposes to understand a text-to understand it beginning with its intention, on the basis of what it attempts to say. Richard Palmer distinguishes six divisions within the field of hermeneutics: 1. principles of biblical exegesis, 2. general philological methodology, 3. the science of linguistic understanding, 4. the methodological foundations of the human sciences, 5. phenomenology of existence and existential understanding, and 6. systems of interpretation whose purpose is to determine the meanings behind myths and symbols.

Today, without the help of hermeneutics, scholars and aspirants fail to understand the exact meaning of words used by the polymath like Abhinavagupta or any other ascetic or seer. It becomes total non-communication. Take an example of the word

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udiyama, used in 'Śiva Sūtras' (the sūtra is *Udyamo Bhairavaḥ*). Scholars from the time of M. M. Pt. Gopīnāth Kavirāja till today, have been constantly translating and interpreting this technical term in a superficial sense of the word. They mean it as 'exertion' or 'upsurge'. That's why Kavirāja ji asked my other revered teacher Thakur Jaideva Singh ji to translate this whole text in a deeper sense. And he accomplished it. He reflected the accurate meaning of this term as 'sudden flash of Light' or 'sudden emergence of Consciousness'. So, in order to avoid the messy conglomeration of thought or apocryphal meaning, and to explore the deeper sense of the words] used in 'Tantrāloka', reader needs hermeneutics with nirukta (etymology), pratyahara and śīrṣanā (acronym). 'Bharata' or 'Bhairava' is an acrostic word (by the slip of pen, this 'acrostic' is written as 'anacrostic' by Jaideva ji in his translation-book 'Śiva Sūtras', page 31, second note of the same sūtra i.e. the fourth aphorism). It is 'acrostic', not 'anacrostic'.

Hence we need Āgamika hermeneutic, like Buddhist hermeneutic. Buddhist hermeneutic uses four principles as nītārtha (definitive or precise meaning, that which is literal is definitive), neyārtha (interpretable, that which is not literal requires interpretation), abhiprāya (special intention, the intended meaning) and abhisam̐dhi (hidden intention). The entire text (here it is from KSTS) of Tantrāloka is soteriological and full of hidden or secret language. This is known as twilight language or Saṁdhyā Bhāṣā. Now, how we are going to interpret and understand this entire text is using hermeneutics leads us exploring definite and intended meaning (where dead words, after realization, live words). The intended meaning is what one intends one's readers to understand. This intended meaning is multiple and difficult to determine. Saṁdhi (leads to Saṁdhyā) means intention with the sense of a deep or underlying meaning. Sphota or Pratibhā or Nirmocana is unlock the meaning'. This the way to decode Pratyabhijñā by using Āgamika hermeneutic.

And Abhinavagupta provides his own hermeneutic.

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Explanatory Notes

(1) Anuttara :

Nāsti uttaram yasmāt. One than whom nothing is higher. Or, in other words, *na vidyate uttaram adhikam yataḥ*, means than which nothing is more, or additional. This is different from 'amṛta' in essence. This is beautiful, magnificent, dynamic and the bestower of eternal existence to 'jīva bhāva'. This is an amazing state of ecstatic *bhāva*, where,

*yatrāsti na bhayaṃ kiṃcinna jarā vyādhayo 'pi vā
na vighnā na ca vai mṛtyurna kālaḥ kalayecca tam.*

no form of fear exists, no right of old age prevails, no possibility of any disease, no obstructions, no any existence of death nor *kāla* is able to play any thing. That abiding state is the home of a 'jīva', an empirical being, truly and finally. The *nirukti* of *anuttara* is *a*, *nut* and *tara*. 'a' signifies for *anuttara* completely but etymologically. 'nut' is derived from its root 'nud' meaning to push and *tara* means to go beyond. So 'a' is the state going beyond the worldly existence through impulsion. 'A' is *kalā*. 'Anut' means not existing, *avidyamāna*. That is 'amā kalā', the seventeenth Śakti aspect of 'amṛta' (*kalāsaptadaśī yāsāvamṛtākārarūpiṇī* : as told by *Jayaratha*, whose commentary 'Viveka' on the Tantrāloka is available). In terms of principle, 'amā kalā' (form) is that *Anuttara* principle. This *bhāva* originates from *visarga* (emanation, creation) - The word for 'I' in Sanskrit is (अहं) (*aham*). 'A' (अ) and 'ha' (ह) between themselves include all the letters of the Sanskrit language. This is *pratyāhāra*. 'A' (अ) represents 'prakāśa' or Śiva, of the nature of the body

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as *anuttara*. 'ha' (ह) represents *vimarśa* or *Śakti* (*Uma*. The light or splendour of *Śiva*. *Īcchā śaktir umā kumāri- Śiva sūtra*.), indicative of the expansion of *Śakti*, the *bindu* (or dot). When two dots placed perpendicularly one upon the other after a letter, gives the sound 'ha', is *visarga*. This *visarga* is not expressed as ह (*ha*) and full of *kalā*. When this *visarga* (:) joins the form of *anuttara* (a), that sounds as *hakāra*. This is the *śruti* of that joining *bhāva* - *saṅghaṭṭa*, *yāmala*, *ardhanarīśvara*, *tadubhaya*, *ubhaya*, coupling state. This *bhāva* manifests, *spandas* from *visarga* in the form of ecstasy. *Visarga* appears from *Anuttara* causes ecstasy, we can say it in other words. Eternal joy or bliss is His nature. To express outwardly is His very desire. Thus, this is '*Anuttarāmṛta Kula*'. Hence this is the journey from '*aham*'(अहं) to '*ah*' (अः). From individual (empirical) mind to Universal (rational, in terms of Kant) Mind. From *chitta* to *Citi*. From *nimeṣa* to *unmeṣa*. From 'a' (of aum) to *unmanā*. From *tirodhāna vyāpāra*, *svarūpa gopana kṛtya* to the *anugraha vyāpāra*, *svaprakāśa kṛtya* of *Parama Śiva*. From *saṅkoca* to *unmajjana*, *unmīlana*. (*Ucyate, vastuto 'smākaṃ Śiva eva yathāvidhaḥ, svarūpagoapanam kṛtvā svaprakāśaḥ punastathā, śloka* 223). That amazing ecstasy is termed *cakitamudrā* in respect to a *śloka* from *Vijñāna Bhairava-Abindumavisargam* (should be read as-*Abindumavisargam*) *ca akāraṃ japato mahān, udeti devi sahasā jñānaughāḥ paramaśvaraḥ*. If one recites the letter 'a'(अ) without '*bindu*' or '*visarga*' then, O goddess, *Paramaśvara* - a magnificent torrent of wisdom appears suddenly. That is '*Udyamo Bhairavaḥ*' another *Śiva sūtra*. That means *Bhairava* is not exertion or,

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upsurge but sudden emergence (flash) of Light (consciousness). Śrī Abhinavagupta uses a analogy for this sudden flash as *vidyullekhā* (lightning) in the form of 'Nartaka ātmā' (another Śiva sutra) in his prayer in 'the Tantrāloka'-

*Naumi devīm śarīrasthām nr̥tyato bhairvākṛte,
prāvṛṇmeghaghanavyomavidyullekhāvilāsinīm.*

In sounding 'a' with *visarga* i.e. *aḥ*, there will be exhalation (*rechaka*). *Vijñānabhairava* implies that the letter 'a' (अ) should be recited in a *kumbhaka* state i.e. in a state of the retentation of the breath as 'a' (अ). The letter 'a' (अ) is the initial letter of the alphabet. It is the source and origin of all other letters. It is neither generated out of any other letter, nor is it dissolved in any other letter. A consonant can be uttered with the help of this vowel prefix or suffix. It symbolizes *anuttara*, the absolute, the state which is beyond, the state in which Śiva and śakti are in indistinguishable unity. This is the state of the harmonious fusion of Śiva-śakti, Śiva-śakti-sāmarasya.

*tato 'pi paramaṃ jñānamupāyādivivarjitam
ānandaśaktiśrāntamanuttaramihocyate.*

There also exists a knowledge which is absolute, ultimate and devoid of means etc. This rests in the *Ānanda Śakti* (the power of ecstasy) and that is called *Anuttara*. (*Tantrāloka*, chapter one, śloka 612).

The *Anuttara* is the Absolute void is *Bhairava* who is beyond the senses and the mind.

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‘Śikhīpakṣaiścitrarūpairmaṇḍalaiḥ śūnyapañcakam,
dhyāyato ’nuttare śūnye praveśo hṛdaye bhavet
(Vijñāna Bhairava).’ The yogī should meditate in his
heart on the five voids appearing in the circles of
motley feathers of peacocks. Thus will he be absorbed
in the Absolute void. This is actually the *śamāveśa* of
anuttara śūnya of the yogi in the *Bhairava* form. In
Yoginīhṛdaya, in the seed syllable (*bījākṣara*) ‘(ह्रीं)’,
there states the *bhāvanā* (creative contemplation) of six
voids. The sixth void is the absorption in Anuttara state.
This is the *Paramaṃ Padaṃ*, the abode of Viṣṇu in
vedic terms -

*Tadviṣṇoḥ paramaṃ padaṃ sadā paśyanti sūrayaḥ,
divīva cakṣurātataṃ* (R̥gveda).

In his another magnum opus *Parātrīśikā-Vivaraṇa*,
Achārya Abhinavagupta starts this text after prayer
with this term ‘*anuttaraṃ*’ in this first verse as
*Anuttaraṃ katham deva sadyaḥ kaulikasiddhidam
yena vijñātamātreṇa khecarī-samatām vrajet*.
Abhinavagupta says that this unsurpassable Divine
Consciousness is the Experiencer of everything (thing
means that which conditions in time and space, what is)
so there is nothing (no-thing) or none other that can
make it his object of experience. The final state of
Pramāṇa in the Absolute term than whom nothing is
higher. This is the Supreme State, the Self-luminous
Universal Consciousness. He is the first state in the
form of knowledge *Anuttara* (II, 1).

In *Vajrayāna* or *Tāntrika* Buddhism, *Anuttaratantra* is
explained into *pitṛ tantra*, *matṛ tantra* and *advaya
tantra*. It (*Anuttaratantra*) explains *prajñopāya
yuganaddha*. It is also known as *yoginītantra*.

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2. Anupāya:

From the point of view of *jīva* or individual self, the goal of human life is to attain *Śiva*, who is good, that is *mokṣa* or liberation from bondages, that is self realization (*mokṣo hi nāma naivānyaḥ svarūpaprathanam hi tat*. Tantrāloka, ch. 1, śl. 156), that is to realize the self who is *Śiva*, technically *Parama Śiva* or *maheśvara* or the state of *Anuttara*, the Absolute, than whom nothing is higher. Kashmir Śaivism or the school of *Pratyabhijñā* system states bondages as *kañcukas* and considers the impurities or dross as *mala* and divides these *malas* into three types which are *āṇava mala*, *māyīya mala* and *kārma mala*. *kañcuka* means limitation. This is *jīva* who limits himself, limits his-self by considering himself as a separate entity, cuts off from the universal stream of consciousness. It is consciousness of self-limitation According to this system, there exists the *tattvas* which limit the individual self, limit the individual experiences. These *tattavas* are *Māyā* and the five *kāncukas*. Here *Māyā* is not the *māyā* of *Śaṅkara* (*Ādya Śaṅkarācārya*). The entire system of *Advaita Vedānta* may encapsulated in half a verse : *brahma satyam jagan mithyā jīvo brahmaiva nāparah*. Means, *Brahman* is the only Reality, the world is ultimately false, and the individual soul is non-different from *Brahman*.

According to this, the world is a creation of *Māyā*. The individual selves on account of their inherent *Avidyā* (In the *Pratyabhijñā* system, this is called *pauruṣa ajñāna*. In *Vedānta*, these words *Māyā*, *Avidyā*, *Ajñāna*, *Bhrānti*, *Bhrama*, *Adhyāsa*, *Adhyārope*, *Anirvacanīya*, *Vivarta*, *Nāma-Rūpa*, *Avyakta*, *Akṣara*, *Bījaśakti*, *Mula-prakṛti* are used relentlessly) imagine themselves as different from

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Brahman and mistake *Brahman* as this world of plurality, as we mistake a rope as a snake. *Avidyā* evaporates at the dawn of knowledge- the non-dual self which is liberation.

But here *māyā* is the *śakti* of *śiva* in the school of Kashmir Śaivism. Through this *Śakti*, *Śiva* is immanent in all as *viśvamaya* or *viśvātmaka* and at the same time He is transcendent, *viśvottīrṇa*. This world is the grandeur of *Śiva*, not separate from *Śiva*. Through His *māyā* as *Śakti*, He is *spanda*, throbs in the form of world. This worldly appearance is not negative, or snake, or a thing which should be got rid of.

Here *Parama Śiva* is not passive, detached witness of everything. He is active because through His *spanda*, this world vibrates. So this world is splendour of his own free consciousness (*svātantrya*), like a city in the mirror, the supreme consciousness (*svātantrya*) *saṃvid*. And that freedom is being limited by the individual soul. These limiting *tattvas* are *māyā* and five *kañcukas* out of thirty six *tattvas* of *Pratyabhijñā* system. These are-

1. *Śiva tattva* (the initial creative movement, *spanda* or *prathama spanda* of *Parama Śiva*), 2. *Śhakti tattva* (the Energy of *Śiva*), 3. *Sadāśiva* or *sādākhya tattva*, 4. *Īśvara* or *aiśvarya tattva*, 5. *Sadvidyā* or *Śuddhavidyā tattva* (these five are the *tattvas* of the universal experience), 6. *Māyā* (and the offspring of *māyā* are five coverings or *kañcukas* as:), 7. *Kālā*, 8. *Vidyā*, 9. *Rāga*, 10. *kāla*, 11. *Niyati* (these six are the *tattvas* of the limited experience), 12. *Puruṣa*, 13. *Prakṛti* (these two are the *tattvas* of the limited individual), 14. *Buddhi*, 15. *Ahaṃkāra*, 16. *Manas* (these three are the *tattvas* of mental operation), (*Gñānendriyas*) 17. *Ghrāṇendriya*, 18. *Rasendriya*, 19. *Cakṣurindriya*, 20. *Sparśendriya* and 21. *Śravaṇendriya*, (*karmendriyas*)

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22. *Vāgindriya*, 23. *Hastendriya*, 61. *Padendriya*,
25. *Pāyvendriya* and 26. *Upasthendriya*, (*tanmātrās*),
27. *Śabda-tanmātrā*, 28. *Sparsa-tanmātra*,
29. *Rūpa-tanmātrā*, 30. *Rasa-tanmātra* and
31. *Gandha-tanmātrā* (these fifteen are the *tattvas* of
sensible experience), 32. *Ākāśa*, 33. *Vāyu*, 34. *Teja*,
35. *Āpas* and 36. *Prthvī* (These five *bhūtas* are the
tattvas of materiality).

So from the point of view of individual soul, *jīva* is limiting himself through *māyā* and five *kañcukas*. The impurities (*malas*) are due to these limitations and *ajñāna* of two types : *Pauruṣa ajñāna* and *bauddha ajñāna*. *Ajñāna* is primal limitation, *mala*, ignorance, not the absence of knowledge. *Pauruṣa ajñāna* is the innate ignorance of *Puruṣa* regarding his real self. It is also known as *Paunsna ajñāna*. *Bauddha ajñāna* is the ignorance inherent in *buddhi* by which one considers his subtle or gross body as the self on account of *aśuddha vikalpas*. *Vikalpa* is ideation or thought-construct or irrational / psychological thought. So for *Pauruṣa ajñāna*, *Pauruṣa jñāna* is essential. For *Bauddha ajñāna*, *bauddha jñāna* is essential, as this system of *śaivism* prescribes.

Now this system classifies ignorance or *mala* into three types : *āṇava mala*, *māyīya mala* and *kārma mala*. The bondage of the empirical soul i.e. individual, is due to these limiting conditions (*mala* or *ajñāna*). *āṇava mala* is an innate, limiting condition which is the primal ignorance of our essential nature as *Śiva*, so that the *jīva*, the experient do not enjoy the bliss of *Śiva* in the world of *Śiva*. *Māyīya mala* is due to *māyā* which gives to the soul its gross and subtle body and brings about the sense of difference. *Kārma mala* is the impression or imprint left in the subconsciousness of mind due to motivated action out of attachment. So

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these *malas* are nothing but vitiated or limited knowledge, psychologically as ignorance.

Knowledge, which can be added, further can be improved with more things, is limited knowledge. *Mala. Ajñāna.* That is why the second *Śiva sūtra* is *jñānam bandhaḥ*, meaning limited knowledge is bondage. This kind of psychological knowledge is the cause of bondage of the empirical soul. A scientist invented something as knowledge. This is not complete for another scientist comes along after few years, who adds more information as knowledge. Similarly, we know something which can be added in future is acquired knowledge, incomplete, vitiated, shrunken or limited knowledge. And our mind is the prisoner of such kind of baggage, full of limited knowledge, *mala* psychologically. This is knowledge as ignorance, causes bondage, breeds more limitations. We see or hear something and the very looking at the object left a mark as imprint in our minds, further dictates our behaviours. This way we are caught in the network of thought. My behaviour is the response of thought. Thought is the response of memory which is full of old experiences, bank of past things. When we act or behave, we experience and that experience again stores in the memory. So, memory, thought, action, experience and memory is the complete network of thought gives the notion of a thinker which is illusion. Thought is thinker which is illusion. Thought is thinker, as J. Kṛṣṇamūrti used to say. This kind of thought is synthetic analytical thought, says Immanuel Kant.

Now in order to wipe out these *malas* as ignorance, what to do? In order to reveal the Light, as *Śiva-hood*, is there any process or method given to us, so that an individual soul can go beyond ignorance of the empirical realm, or we shall wait for grace from

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outside. Indian philosophy says that grace can descend only if the recipient is ready, is able to receive, what the communication is, trying to communicate through medium to form a commune with Śrī Aurobindo explains as the *Saccidānanda*, through the Supermind, descends into mind, life and matter. The descent of the Divine is called involution and is the result of the self-concealment of the Divine. Ascent depends on Descent. So from Vedika hymns to Buddha to Śrī Aurobindo to J. Kṛṣṇāmūrti and Ramaṇa Maharṣi, they prescribe some process or method. Whereas some like J. Kṛṣṇāmūrti (choiceless awareness) or Ramaṇa Maharṣi, (know yourself) never prescribe any method or practical discipline, on the contrary J. Kṛṣṇāmūrti states that following a method means caught in the same conditioned trap for a method means another kind of thought, translating into old vicious thought, breeds another type of conditioning, leading new thought, gives rise to old thinker in new form. So he says, as Buddha, that truth is a pathless land. Reality, as thought or thing, can not constitute it in time and space. Truth or even meditation is not the outcome of thought, can't be. It is here and know, in the present moment.

Kashmir Saivism says, we don't have to reach there. We don't have to unite with Śiva through any discipline. We don't have to free Puruṣa from Prakṛti in order to be Puruṣa. Kashmir Saivism simply says, I simply have to re-cognize that I am Siva. I have forgotten it due to ignorance or mala, so grace is necessary. spiritual discipline is necessary. That is why the school of Saivism is known as *Pratyabhijñā* system, the system of re-cognition. And before grace, prayer is obvious from the side of recipient, the jīva. Ācārya Abhinavaguptapāda gives three shades of Light in his prayers.

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*Vimalakalāśrayābhinavasṛṣṭimahājananī
bharitatanuṣca pañcamukhguptarucirjanakaḥ
tadubhayayāmalasphuritabhāvavisargamayam
hrdayamanuttarāmṛtakulaṃ mama saṃsphuratāt.*

(Tantrāloka, āhnika 1, śloka 1)

*naumi devīm śarīrasthām nṛtyato bhairvākṛte
pravṛṇmeghaghanavyomavidyullekhāvilasinīma.*

(Tantrākloka, āhnika 1, śloka 3)

*ātmā prakāśavapureṣa śivah svatantraḥ
svātantryanarmarabhasena nijam svarūpam
samcchādya yatpunarapi prathayeta pūrṇa
tacca kramākramavaśādathavā tribhedāt.*

(Tantrasāra, āhnika 1, śloka 5)

Here we come across two different kinds of simile of Light. In second prayer, Abhinavagupta bows down to the deity (*Bhairavī*) who is like sudden lightning in the dancing *Bhairava*. In the third *upodghāt*, *ātmā*, the soul is described like an idol of Light. These levels of marvelous similes, we find nowhere.

So, *Śiva* as *Bhairava* has five faces where the five forms of knowledge is hidden as *Īśāna Tatpuruṣa*, *Aghora*, *Vamadeva* and *sadyojāta*. *Rauravāgama* regards it as *bahurūpa kalā*. Five classical *Rāgas* are manifested from His five mouths with the sixth *śakti Bhairavī*, as *Bhairava*, *Śrī*, *kāmoda*, *Naṭa* and *Hindola*. There are five powers of *Parama Śiva*- *Cit* (the power of self-revelation, *Śiva*), *Ānanda* (Absolute, *Svātantrya* bliss), *Ichhā* (will, *Sadāśiva*), *Jñāna* (knowledge, *Īśvara*) and *Kriyā* (*Sadvidyā* or *Śuddha Vidyā*). There are five doings (*pañcakṛitya*) of *Param Śiva* - Manifestation (*sṛṣṭi*), Maintenance (*sthiti*), withdrawal from manifestation (*saṃhāra*), Concealing the Self

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(*svarūpagopana*, *vilaya*) and Grace (*Anugraha* or *Śaktipāta*). There are five voids, known as *śūnya-pañcakam*, means, the yogi should meditate on the five ultimate sources of the five senses, i.e. five *tanmātrās*. These forms are mere voids, explained in ‘*Vijñāna Bhairava*’ (sūtra 32) and in ‘*Śūnyatā saptati*’ of *Nāgārjuna*. Also, those that carry the quintessence of the five objects of senses are *maṇḍalas*.

So, in the first prayer, we have gone through the exact meaning of ‘*pañcamukhagupta*’ (what is hidden in the five mouths of *Bhairava*) which concentrates on grace, *anugraha* or *śaktipāta*. So prayer is for attaining the Grace. Now in order to attain the Grace, the *sādhaka* has to undergo spiritual discipline, known as *upāya* (or *yoga*). These are *Anupāya*, *Śāmbhavopāya*, *Śāktopāya* and *Āṇavopāya*. *Śiva sūtras* begins with *Śāmbhavopāya*. Self-revelation and bliss (the *svarūpa* of *Parama Śiva*, the essential nature as *cit* and *ānanda*) express itself in will, knowledge and action, the power of trident. The empirical individual has to go through this *upāya* in order to wipe out his *malas*. These three kinds of *malas*, or vitiated knowledge are rooted in words, constituted with syllables known as *mātrkā*, means unknown, unrealized matter. When her mystery is realized, she becomes the source of liberation. *Śāmbhava upāya*’s description is encapsulated in the 5th *Śivasūtra* (first section) which leads towards *anupāya*, that I have discussed already.

Śāktopāya or *jñānopāya* says, hold onto one *śuddha vikalpa* like I am *Parama Śiva* and this world is my own grandeur. It has three significant words *mahāhrada*, *anusandhāna* and *mantravīryānubhavaḥ*. *Śāmbhavopāya* is *Śambhu* as *Prakāśa tattva*. *Śāktopāya*

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concentrates on *cit-śakti* or *Vimarśa tattva*. The practice of *śuddha vikalpa* is *śāktopāya*. *Āṇavopāya* has to lead to *śāktopāya* and finally to *Śāmbhavopāya*. It concentrates on *aṇu* which is limited, conditional individual. Its limited aspects are *buddhi*, *prāṇa* and body. The realization of *Śāmbhavopāya* is *Śāmbhava yoga* or *śāmbhava samāveśa*. It is also known as *abhedopāya* in which the sense of division of me and them, *ahantā* and *idantā* vanishes and the *sādhaka* attains the complete identification with *śiva*. These are *Śāmbhavopāya*, *Śāktopāya* and *Āṇavopāya*. *Śiva-sūtras* does not throw light on *Anupāya* specially, for *Anupāya* is *Śāmbhava yoga* itself in its highest maturity - *sa (śāmbhavaopāyah) eva parāṃ kāṣṭhām prāptascānupāya ityucyate*. The prefix 'an' in *anupāya* in this context means 'little'. That is, without any particular effort, one attains self-realization through the grace, *Anupāya*, if one can listen to one single word from one's *Guru*. In other words we can say, *Anupāya* is directly proportional to Grace, *Anugraha*, *śaktipāta*, the fifth doing of *Parama śiva*.

In *Tantrāloka*, *Abhinavagupta* begins with *Anupāya*. We can approach it in another terms, in present day vocab. Post modernists say, the whole world is a text which is self-created and the entire meaning of the text is also self-created. My self is constituted with thoughts and feelings, say in one word 'thought', that makes the content of consciousness. Thought inside is thing outside. Thought is thing. Both are in time and space, limited . So the knowledge, based on thought, is limited. This is conditioning of mind. Thought or thing means reality, that conditions.

So every brain is not particular but universal, evolved in the same time and space through millenea. Thought is word and image, response of

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memory, image is word. One can not make image without word. Bharat Muni of *Nāṭyaśāstra* says in the 3rd B.C. century in its fifteenth chapter that one can not feel without a single word (third śloka). And word is constituted with letters. *Āgama* suggests and presents a clear design of *mālinīs* (the letters) with the each petals of *cakras*, from *mūlādhāra* to *ājñā*, saying that each *cakra* is constituted with certain numbers of letters (vowels and consonants, known as *mātrkā* or *mālinī*, thought - these are slightly different terms, discussed in detail by Abhinavagupta in his another magnum opus *Mālinī Vijayottara Tantra*). Hence letters constitute word and words constitute thought is *vikalpa*. One can comprehend one's thought, not from the realm of thought. If one comprehends, that means one is away from thought. He is not the thinker, not the product of thought. Because thinker is also thought, gives the sense of being and becoming. Hence if one can aware of one's thought, that is mind with itself, creates tremendous silence. This is not the outcome of thought, in this happens, listening of word, of *mantra* In this ocean of silence, the Grace descends. This is *Anupāya*.

3. Karaṇa :

Though 'Karaṇa' is one of the four special features of *Ānavopāya* (*Dhyāna*, *Uccāra*, *Varṇa* and *Karaṇa*), Abhinavagupta discusses it differently. *Karaṇa* is the skill of process which utilizes the body. We know that Abhinavagupta was a polymath, from the point of view of an individual. He commented on so many primary sources of knowledge as Indian wisdom. *Nāṭya Śāstra* by sage Bharat is a magnum opus of Indian Art, Drama. Abhinavagupta commented on it from the point of view of Kashmir Śaivism. First, we should have a look on

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what he is saying on this technical term '*Karaṇa*' used in dance and drama. *Abhinava Bhāratī* is the work, commentary on *Nāṭya Sāstra* by Abhinavagupta.

In the west, Drama means 'to do' or action, originates from its Greek root 'dan', meaning the same. Etymologically, we have for the same meaning, the technical word in Saṃskṛta and that is '*Karaṇa*', used by sage Bharata in the fourth chapter of his *Nāṭya Sāstra*, meaning an *aṅga*, part of some thing. In dance, it is a unit of action, originated from its *saṃskṛta* root *krñ*, the word also suggests the idea of being an instrument. The dictionary meaning of '*karaṇam*' is doing, performing action, act - the same as the word drama or 'dan' means. *Antaḥkaraṇa* is inner part. Abhinavagupta uses this word in his '*Tantrāloka*' in a deeper sense as, 'the means of *jñāna* and *kriyā*, as one of the *Āṇava upāyas* in which the aspirant contemplates over the body and the nervous system as an epitome of the cosmos'. He also uses this term significantly in his '*Īśvara Pratyabhijñā Vimarśinī*' (c xxi). In Kashmir Śaivism, *Karaṇa* is the power to create (by the organs of sense)- *Karaṇa śaktiḥ svato 'nubhavāt* (*śiva sūtra*, 37- and 39 of section III). In '*spanda kārikā*' (v 9, 51, p 98) and Abhinava's '*Parātrīśikā Vivaraṇa*' (p 39, 46), we find five uses of *karaṇa* as *karaṇa varga* (the group of senses), *Karaṇa vṛtti*, *Karaṇeśvarī* (*Indriya Śakti* or energy of sense organs), *Karaṇeśvarī varga* (the group of divinities of the senses) and *Karaṇeśvarī cakra*. Again in *Saṃskṛta*, *kr̥tiḥ* means doing, performing, action. *Karaṇa* is the part of *aṅgaḥāra* - *Āṅgaḥāresu vakṣyāmi karaṇeṣu ca vai dvijāḥ*. Here body means all the bodies-gross, subtle and causal. In *Karaṇa*, *mudrās* (disposition of certain parts of the body in particular ways) are also utilized. *Tantrāloka* states seven varieties of *karaṇa* as *grāhya*, *grāhaka*, *cit* or *samvitti*, *niveṣa* or

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sanniveṣa, *vyāpti*, *tyāga* and *ākṣepa*. *Vyāpti* is attained by the means of *bhāvanā*.

4. Citpratibhā:

Cit is the Absolute, the consciousness that is the unchanging principle of all changes and *Pratibhā* is ever creative activity of consciousness or *Parā Śakti*. 'Prati', in Sanskrit Grammar, as a prefix to verbs it means: back, in return, again, as a prefix to nouns not directly derived from verbs it means: resemblance. Finally, 'Prati' means *pratipam* i.e. contrary, in other words though known, now appearing as forgotten through delusion (*Pratīpamātmābhīmukhyena jñānam prakāśaḥ pratyabhijñā*, as Abhinavagupta gives the exposition of *Pratyabhijñā*, in *Īśvara-pratyabhijñā-Vimarśinī*. Also in the first śloka of seventh chapter :

*ya caiṣā pratibhā tattatpadārthakramarūṣitā,
akramānantacidrūpaḥ pramātā sa maheśvaraḥ*).

In *Pratyabhijñā*, 'abhi' means facing i.e. close at hand, 'jñā' means illumination or knowledge. Hence *Pratyabhijñā* means re-cognition of the real self (*tasya Maheśvarasyapratyabhijñā*). Recognition. Resemblance. Re-collection. For this meaning *Nigama* uses the term 'abhijñā', in Pali, it is *paccabhijñā*. Gautama uses the same term 'pratyabhijñā' in his *nyāya sūtras*. For this, *Bhaṭṭarhari* uses the term 'sphota'. 'Pratyavamarśa', the word used from *Nigama* and *vākyapadīya* to Abhinavagupta (in *Ī.P.Vi. 'Ahampratyavamarśo yaḥ prakāśātmapī vāgvapuḥ*, first śloka, sixth chapter) is also close to it. We find a word in Greek Theatre, in the similar way i.e. anagnorisis. *Pratyabhijñānaratnam ca Rāmāyādarśayatkr̥tī* (64/12, Raghuvaṇśam of Kālidāsa). *Pratibhāsa* is closed to

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pratibha, the reflection. What this implies is actually *Śāmbhava Yoga* i.e. 1. In which there is a sudden flash of the I-Consciousness of *Śiva*, 2. In which all ideation ceases completely, 3. Which occurs to those whose entire consciousness is absorbed in the inner *Bhairava* principle. *Pratibhāsa* means occurring to, flashing across, the mind at once (sudden), perception, *Udyama*, light, splendour, bright, luminous, *prajñā*. The light of *Śiva*. The *Śakti* of *Śiva*. The dance of *Śiva*. The *icchā śakti* is *Pratibhā*. The reflection of *Śiva*, *pratibimba*. Abhinavagupta presents the analogy of 'the mirror of the city'. The city is *bimba*. Reflection in the consciousness (*svātantrya*) of *Śiva* is *pratibimba*. Literally means, a flash of light, a revelation, characterized by immediacy and freshness. In *āgama*, it is known as *Parā Śaṃvit* or *Cit Śakti*. The *paśyanti* stage, *pratibhā* is *prajñā* in *Nyāya-Vaiśeṣika* and in *Vedānta*, the *Ārṣa Jñāna*. The *Rṣi*, the *seer*. The self-revelation of the supreme *Śabda*. *Vimarśa* Logos, *sphuratiā*, *spanda*, *Svātantrya*, *Parāhaniā*, *Aiśvarya*, *Citpratibhā*. *Anatacidrūpa*, *akrama*. '*parā sā pratibhā devyaḥ param rūpaṃ mameritam*' (*Tripurā Rahasya*, *Jñānakhaṇḍa*). *Nāda*, the unbounded potency or basic continuum of power, condenses itself into dynamic point or centre, called *bindu*, the source of all manifestation. In the highest stage of manifestation, *Vācaka* (*śabda*) and *vācya* (*artha*) are one. Then there are six paths or steps (*adhvās*) of creative descent, the *ṣaḍadhvā*. First, the polarity of *varṇa* and *kalā*. Next the polarity of *mantra* and *tattva*, and then the polarity of *pada* and *bhuvana*. The triad (*trika*) *kalā*, *tattva* and *bhuvana* is called *deśādhvā* and the triad *varṇa*, *mantra* and *pada* is known as *kālādhvā*. *Varṇādhvā* is of the nature of *pramā* (the exact knowledge). It is the resting

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place of *prameya* (object), *pramāṇa* (means of knowledge) and *pramātā* (experient). *Citpratibhā* means the desire of *Caitanya*, the Absolute, gives rest to *pramātā Śiva* in the form of *pramiti*. *Pramātā*, *pramāṇa* and *prameya* are the *śūlas* of *Śiva*, called *triśūla*, where appears the lotus on which rests *Citpratibhā*. She is *Parāvāk*, *Sarasvatī*, *Vimalakalāśrayā*. While starting this *grantha* ‘the Tantrāloka’, Abhinavagupta bows down to this deity, *srṣṭi mahājananī*, his mother, the divine mother (the Mother Nature, in the words of Śrī Aurobindo), the Mother of all *pramātās*, of all empirical individuals, reflects Her Light to all as *Citpratibhā*. For further contemplation, we can come across two interesting verses, one from Tantrāloka and another from Bodhapañcadaśikā of Abhinavagupta-

*naumi citpratibhām devīm parām bhairavayoginīm
māṭṛmānaprameyāṃśaśulāmbujakṛtāspadām.*

(Tantrāloka, āhnika-1, śloka 2)

*itthamicchākālājñānaśaktiśulāmbujāśritāḥ
bhairavaḥ sarvabhāvānāṃ svabhāvaḥ pariśīlyate.*

(Bodhapañcadaśikā, śloka 15)

5. Pratyabhijñā :

tasya maheśvarasya pratyabhijñā.

*pratīpaṃ ātmābhimukhyena jñānaṃ prakāśaḥ
pratyabhijñā.*

Prati + abhi + jñā = pratyabhijñā, means re-cognition of the true self. self is Light in the form of knowledge. We know this Self already but we don’t know that we know, for we have forgotten due to dross. As soon as these dross disappear, by having the stainless purity of mind, *nirmalatva*, this pure Light again appears as remembrance. This dawn of Light is the natural

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curiosity of human being in the form of pursuing ecstasy.

6. Sadāśiva:

This *tattva* may be said to be the first principle of manifestation. Out of the *Śiva-sakti* state emerges *Sadāśiva tattva* where consciousness is of the form, 'I am This'. 'I' is the *ahantā*, the Divine Experient. 'This' is *idantā*, the total universe. The entire universe is *Samśāra* - *Samśarati iti samśāraḥ* i.e. 'that which is always on the move', that which is continuous 'process'. Etymologically the word *samśāra* also means 'wandering through'. This is *viṣ*, poison, because 'this', *idantā*, *samśāra* separates us (*viśnati*, to separate) from *Śiva*. This *samśāra* is mind, thought-construct, *vikalpa*, the dichotomizing activity of mind, thought (in the word of J. Kṛṣṇamūrti), empirical individual, thought gives the delusion (sense) of thinker-thought is thinker (J.K.), *mala*, *jīva*, *sakala pramātā* (in *seven pramātās* viz. *Śiva*, *Mahāmantreśa*, *Mantreśa*, *Mantra*, *Viñjānākala*, *Pralayākala* and *sakala*, in which *Mahāmantreśa* or *mahāmantreśvara* is *Sadāśiva*) *Samśāra* creates the personal nature of an aspirant unlike to *Śiva* nature. This is *āveśa* which identifies (not unites because here an aspirant simply re-cognises his *Śiva* nature which he has forgotten. He has not to unite with *Śiva*. He is *Śiva*.) the aspirant with the *Śiva* by disappearing of the personal nature or *samśāra*. As Abhinavagupta states and clears in the verse 173 (āhnikā one, The Tantrāloka) *āveśa* means the subordination or disappearance of the personal nature of the aspirant and his identification with the divine nature of *Śiva-Āveśaśca asvatantasya svatadrūpanimajjanāt.....* This is *Samāveśa*. *Sam-ā-viś*,

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meaning to enter into, mergence or identification (of the individual self with the Universal Self, of the *citta* with the *citi*, the Highest Lord, the *Parama Śiva*). In this state, the *śuddha vikalpa* 'I am Śiva and this world is nothing but the splendour of my own self (*viśvāhantā bhāva*)' merges into *śuddha adhvā*, *Sadāśiva*, the everbenevolent, the *sādākhya tattva* (*sat ākhyā yataḥ*). That the *viśvottīrṇa* (transcendent) is *viśvāhantā* (emanant). The emanant is *vimarśa* or *spanda* or *śakti* of the transcendent, *Parama Śiva*. The splendour of *Parama Śiva*. A movement proves and indicates the existence of a being. Movement (immoveable as J . K. states) is *Śakti* and the being. (i.e. Absolute) is *Śiva*. One can not enter into the state of *Śiva* or *Bhairava* without the door or mouth which is *Śakti* or *Bhairavī*, as Bhairava puts forward the truth of the essential nature (*svarūpa*) of *Bhairava* while answering *Bhairavi*, who presently eight forms by asking which is the true form of *Bhairava*, in *Vijñana Bhairava*. *Bhairava* replies, the *Parā Śakti* herself is the *mukha* or *dvāra* of *Bhairava*. Now, *Bhairavī* and *Bhairava Śakti* and *Śiva*, are created by *Sadaśiva* as the questioning mind and the answering mind (as explained by M. M. Gopīnāth Kavirāja ji). Questioning mind is aspirant, *jīva bhāva*, *Arjuna*, *Naciketā*, *Yam*, *Narada*, *Maitreyī* and answering mind is God, *Śiva bhāva*, *Kṛṣṇa*, *Yama*, *Yudhiṣṭhira*, *Matanḡa* and *Yājñavalkya* and respectively. If *Śiva* or *Bhairava* answers, it is *Śaivāgama*, if *Śakti* or *Bhairavi* answers, it is *Śāktāgama*, if *Vāsudeva* answers, it is *Pāncarātrāgama*. And this happens due to *Sadāśiva*.

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Suggestions

1. In order to realize this śloka -

*tena saṁvittimakure viśvamātmānamaparyat
nāthasya vadate 'muṣya vimāḷāṃ viśvarūpatām.*

(āhnika 3, śloka 44)

we can go through these ślokas (12 and 13) of
Paramārthasāra –

*darpaṇabimbe yadvan nagaragrāmādi citramavibhāgi
bhāti vibhāgenaiva ca parasparaṃ darpaṇādapi ca.*

*vimalatamaparamabhairavabodhāttadvadvibhāgaśūnyamapi
anyonyaṃ ca tato 'pi ca vibhaktamābhāti jagadetat.*

2. Similarly in order to realize this śloka-

*yathā ca sarvataḥ svacche sphatike sarvato bhavet
pratibimbaṃ tathā bodhe sarvataḥ svacchatājuṣi.*

(āhnika 5, śloka 47)

we may go through this śloka (6) of *Paramārthasāra*-

*nānāvidhavarṇānāṃ rūpaṃ dhatte yathāmalah sphatikah
suramānuṣapaśupādaparūpatvaṃ tadvadīśo 'pi.*

3. In order to know the wider realm of the word
mūrdhāntaṃ in the śloka-

*bahiścāntaśca hṛdaye nade 'tha parame pade
bindurātmani mūrdhāntaṃ hṛdayādvypako hi saḥ*

(āhnika 3, śloka 222-223)

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we should go through the term ‘visargātmā’ in *Vijñāna Bhairava*, who is the nature of *visarga*. The word *visarga* means letting go, projection or creation. *Visarga* represents two perpendicular points. One point is *dvādaśānta*. *Parāśakti* is known as *visargātmā*.

4. Also,

*śabdo 'pi madhuro yasmādvīryopacayakāraḥ
taddhi vīryaṃ paraṃ śuddhaṃ visisṛkṣātmakam matam.*
(*āhnika* 3, sloka 229)

icchā śaktirumā kumārī (śiva sūtra 13)

*kāmastadagre samavartatādhi manaso retaḥ pratham yadāśīt
sato bandhumasati niravindanhr̥di pratīsyā kavayo manīṣā.*
(*Nāsadīya sūka*, 4)

5. *tadasyām nādarūpāyām saṃvitsavidhavyṛttitah
sajātyāntarma (ttanma-) yībhūtirjagityevopalabhyate*

(*Tantraloka*, *āhnika* 3, sloka 239-610)

we can come across this śloka also-

*ānandanirbharā saṃvitpratyekam sā tathaikatām
nṛttādaḥ viśaye prāptā pūrṇānandatvamaśnute.*

(*Tantraloka*, *āhnika* 28, sloka 376-377)

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Śrīmadabhinavaguptapādācāryaviraçitaḥ

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Śrītantrāloka by Śrī Abhinavagupta

Chapter Two

यत्तत्राद्यं पदमविरतानुत्तरज्ञप्तिरूपं
तन्निर्णेतुं प्रकरणमिदमारभेऽहं द्वितीयम्।
yattatrādyam padamaviratānuttaraḥ jñaptirūpam
tannirṇetum prakaraṇamidam ārabhe 'haṁ dvitīyam. (1)

I am beginning the second topic to make decision about *Anuttara*¹, which is constant, first seat in the form of knowledge.

अनुपायं हि यद्रूपं कोऽर्थो देशनयात्र वै
सकृत्स्याद्देशना पश्चादनुपायत्वमुच्यते।
anupāyam hi yadrūpam ko'rtho deśanayātra vai
sakṛtsyāddeśanā paścādanupāyatvamucyate. (2)

Instruction has no place and purpose in the state of *anupāya*. Once an instruction (*upadeśa* or *deśanā*) is delivered, the same is called *anupāya* later.

अनुपायमिदं तत्त्वमित्युपायं विना कुतः
स्वयं तु तेषां तत्तादृक् किं ब्रूमः किल तान्प्रति।
anupāyamidaṁ tattvamityupāyam vinā kutah
svayaṁ tu teṣāṁ tattādrīk kiṁ brūmaḥ kila tānprati. (3)

How is the principle, named *anupāya*, possible without means (which is also a kind of means to attain Śivahood). Some aspirants attain this naturally (without any means), so what we have to say about?

1. The unsurpassable divine consciousness, one can come across the first *śloka* of *Parātrīśikā-Vivaraṇa* by Abhinavagupta.

ŚRĪTANTRĀLOKAḤ

यच्चतुर्धोदितं रूपं विज्ञानस्य विभोरसौ
स्वभाव एव मन्तव्यः स हि नित्योदितो विभुः।
yaccaturdhoditaṃ rūpaṃ vijñānasya vibhorasau
svabhāva eva mantavyaḥ sa hi nityodito vibhuḥ. (4)

We must consider the four-forms of science as the nature of the omnipresent (*Parameśvara*), for, that omnipresent is relentlessly emergent.

एतावधिरसंख्यातैः स्वभावैर्यत्प्रकाशते
केऽप्यंशांशिकया तेन विशन्त्यन्ये निरंशतः।
etāvadbhirasamkhyātaiḥ svabhāvairyatprakāśate
ke 'pyaṃśāṃśikayā tena viśantyanye niramśataḥ. (5)

That which (self as science) is manifested in the forms of numerous nature, some involves partially and some integrally in that.

तत्रापि चाभ्युपायादिसापेक्षान्यत्वयोगतः
उपायस्यापि नो वार्या तदन्यत्वाद्विचित्रता।
tatrāpi cābhyupāyādisāpekṣānyatvayogataḥ
upāyasyāpi no vāryā tadanyatvādvicitratā. (6)

Therefore, to enter into the Light, either through means or through any other way (yoga) is possible. Hence, with or without any means, there exists a sense of diversified surprise. It is impossible to come out of this surprise (or amazement).

ŚRĪTANTRĀLOKAḤ

तत्र ये निर्मलात्मानो भैरवीयं स्वसंविदम्
निरुपायामुपासीनास्तद्विधिः प्रणिगद्यते।

*tatra ye nirmalātmāno bhairavīyaṃ svasaṃvidam
nirupāyāmupāsīnāstadvidhiḥ praṇigadyate.* (7)

They are graceful who have attained through *anupāya*, the *Bhairava ātma-saṃvit* by dint of their pure (stainless) nature (minds). Here, I am going to describe the way of that level of aspirants having *anupāya*.

तत्र तावत्क्रियायोगो नाभ्युपायत्वमर्हति
स हि तस्मात्समुद्भूतः प्रत्युत प्रविभाव्यते।

*tatra tāvatkriyāyogo nābhyupāyatvamarhati
sa hi tasmātsamudbhūtaḥ pratyut pravibhāvvyate.* (8)

Kriyāyoga can not be the means for that *saṃvidāveśa*¹. Whereas that *kriyāyoga* arises out of this *āveśa* and can be felt.

ज्ञप्तावुपाय एव स्यादिति चेज्ज्ञप्तिरुच्यते
प्रकाशत्वं स्वप्रकाशो तच्च तत्रान्यतः कथम्।

*jñaptāvupāya eva syāditi cejjñaptirucyate
prakāśatvaṃ svaprakāśe tacca tatrānyataḥ katham.* (9)

Only the means are capable of *jñapti*, statement. Hence, the knowledge is the light. Since He is self-luminous, so there is no need for other means, as He reflects through even unconscious.

1. Total absorption into supreme consciousness.

ŚRĪTANTRĀLOKAḤ

संवित्तत्त्वं स्वप्रकाशमित्यस्मिन्किं नु युक्तिभिः
तदभावे भवेद्विश्वं जडत्वादप्रकाशकम्।

*saṁvittattvaṁ svaprakāśamityasminkim nu yuktibhiḥ
tadabhāve bhavedviśvaṁ jadatvādaprokāśakam. (10)*

The *saṁvit*-principle is self-luminous, no argument offers for this truth. In the absence (or crisis) of self- luminosity of that *Śaṁvid*, due to unconscious, the entire world will fall into darkness.

यावानुपायो बाह्यः स्यादान्तरो वापि कश्चन
स सर्वस्तन्मुखप्रेक्षी तत्रोपायत्वभाक्कथम्।

*yāvānupāyo bāhyaḥ syādāntaro vāpi kaścan
sa sarvastanmukhaprekṣī tatropāyatvabhākkatham. (11)*

All the means, external and internal, are dependent to that (*Śaṁvit Śakti*), therefore how can that (*Śaṁvit*) be the part of means!

त्यजावधानानि ननु क्व नाम
धत्सेऽवधानं विचिनु स्वयं तत्
पूर्णेऽवधानं न हि नाम युक्तं
नापूर्णमभ्येति च सत्यभावम्।

*tyajāvadhānāni nanu kva nāma
dhatse 'vadhānaṁ vicinu svayaṁ tat
pūrṇe 'vadhānaṁ na hi nāma yuktaṁ
nāpūrṇamabhyeti ca satyabhāvaṁ. (12)*

Give up attention. Where are you paying attention? Contemplate on that (*Śaṁvit* which is self or form of self) with yourself. This is not well to make attentation about the Absolute, and fragment never attains integrity, the sense of truth.

ŚRĪTANTRĀLOKAḤ

तेनावधानप्राणस्य भावनादेः परे पथि
भैरवीये कथङ्कारं भवेत्साक्षादुपायता।
tenāvadhānaprāṇasya bhāvanādeḥ pare pathi
bhairaviye kathankāraṃ bhavetsākṣādupāyatā. (13)

Therefore, how can the mental viewing on practice of contemplating etc. by the help of attention, be the means on the path of (divine) Absolute *Bhairava*?

येऽपि साक्षादुपायेन तद्रूपं प्रविविचते
नूनं ते सूर्यसंवित्तयै खद्योताधित्सवो जडाः।
ye 'pi sākṣādupāyena tadrūpaṃ praviviñcate
nūṃna te sūryasaṃvittiyai khadyotādhitsavo jadāḥ. (14)

They, who want to attain that (*Bhairava*) form by direct means, are certainly inert, for they wish for ??????in order to attain the sun.

किं च यावदिदं बाह्यमान्तरोपायसंमतम्
तत्प्रकाशात्मतामात्रं शिवस्यैव निजं वपुः।
kiṃ ca yāvadidaṃ bāhyamāntaropāyasammatam
taiprakāśātmatāmātraṃ Śivasyaiva nijam vapuḥ. (15)

And the matter, emerging through outer and internal means, is the light-form body of *Śiva* Himself.

ŚRĪTANTRĀLOKAḤ

नीलं पीतं सुखमिति प्रकाशः केवलः शिवः
अमुष्मिन्परमाद्वैते प्रकाशात्मनि कोऽपरः।
उपायोपेयभावः स्यात्प्रकाशः केवलं हि सः।

nīlaṃ pītaṃ sukhamiti prakāśaḥ kevalaḥ Śivaḥ
amuṣminparamādvaita prakāśātmani ko 'paraḥ. (16)
upāyopēyabhāvaḥ syātprakāśaḥ kevalaṃ hi saḥ. (17)

Blue, yellow pleasure, all these are the same Light-Form-Śiva.
This is only Light so, which can be the means to be meaned
relation about That light-form-non-dual Absolute.

इदं द्वैतमऽयं भेद इदमद्वैतमित्यपि
प्रकाशवपुरेवायं भासते परमेश्वरः।
idaṃ dvaitama 'yaṃ bheda idamadvaitamityapi
prakāśavapurevāyaṃ bhāsate Parameśvaraḥ. (18)

The light-form *Parameśvara* even reflects in this dialect too that 'this
is dual and this is non-dual'.

अस्यां भूमौ सुखं दुःखं बन्धो मोक्षश्चित्तिर्जडः
घटकुम्भवदेकार्थाः शब्दास्तेऽप्येकमेव च।
asyāṃ bhūmau sukhaṃ duḥkhaṃ bandho mokṣaścittirjaḍaḥ
ghatakuumbhavadekāṛthāḥ śabdāste 'pyekameva ca. (19)

On this earth, pleasure and pain, bondage and emancipation, inert
and conscious, are the words having some meaning like the
synonymous of words pitcher and waterpot.

ŚRĪTANTRĀLOKAḤ

प्रकाशो ह्यप्रकाशांशः कथं नाम प्रकाशताम्
प्रकाशमाने तस्मिन्वा तद्वैतास्तस्य लोपिताः।
prakāṣe hyaprakāśāṃśaḥ katham nāme prakāśatām
prakāśamāne tasminvā tadvaitāstasya lopitāḥ. (20)

How can the part of non-light be reflected in the Light! If that (Light) reflects, its duality will vanish.

अप्रकाशेऽथ तस्मिन्वा वस्तुता कथमुच्यते
न प्रकाशविशेषत्वमत एवोपपद्यते।
aprakāṣe 'tha tasminvā vastutā kathamucyate
na prakāśaviśeṣatvamata evopapadyate. (21)

And if that is not-light, how will that be called light! Hence, does its light-ness not prove?

अत एकप्रकाशोऽयमिति वादेऽत्र सुस्थिते
दूरादावारिताः सत्यं विभिन्नज्ञानवादिनः।
ata ekaprakāśa 'oyamiti vāde 'tra susthite
dūrādāvāritāḥ satyaṃ vibhinnajñānavādināḥ. (22)

Therefore, this is one single light, with this certainty of fact, but different scholars satisfy themselves by maintaining distance.

प्रकाशमात्रमुदितमप्रकाशनिषेधनात्
एकशब्दस्य न त्वर्थः संख्या चिद्व्यक्तिभेदभाक्।
prakāśamātramuditamaprakāśaniṣedhanāt
ekaśabdasya na tvarthāḥ saṃkhyā cidv्यक्तिbhedabhāk. (23)

By the negation of darkness (or not-light)), it is called Light. (in the former *śloka*) No word is numerical which can differentiate *cid vyakti*.¹

1. The expression of Light

ŚRĪTANTRĀLOKAḤ

नैष शक्तिर्महादेवी न परत्राश्रितो यतः
न चैष शक्तिमान्देवो न कस्याप्याश्रयो यतः।

*naiṣa śaktirmahādevī na paratrāśrīto yataḥ
na caiṣa śaktimāndevo na kasyāpyāśrayo yataḥ.* (24)

नैष ध्येयो ध्यात्रभावान्न ध्याता ध्येयवर्जनात्
न पूज्यः पूजकाभावात्पूज्याभावान्न पूजकः।

*naiṣa dhyeyo dhyātrabhāvānna dhyātā dhyeyavarjanāt
na pūjyaḥ pūjakābhāvātpūjyābhāvānna pūjakaḥ.* (25)

This (*Maheśvara*) is not *Mahādevī Śakti* because this is not dependent on other. This *Mahādeva* is not *Śaktimāna* too because this is not a reside of *Śakti*. This is not to be contemplated too because no contemplater exists. He is not even a contemplater because no 'to be contemplated' exist other than him. Hence He is not to be worshiped as the worshiper is absent and he is not the worshiper as 'to be worshiped' is not.

न मन्त्रो न च मनायोऽसौ न च मन्त्रयिता प्रभुः
न दीक्षा दीक्षको वापि न दीक्षावान्महेश्वरः।

*na mantra na ca mantrayo'sau na ca mantrayitā prabhuḥ
na dīkṣā dīkṣako vāpi na dīkṣāvānmaheśvaraḥ.* (26)

Neither He is sacred syllable (mantra) nor the object of mantra, and nor the lord of mantra chanting. That *Maheśvara* is neither, initiation nor initiator and nor the action of initiation.

स्थानासननिरोधार्घसन्धानावाहनादिकम्
विसर्जनान्तं नास्तयत्र कर्तृकर्मक्रियोज्झिते ।

*sthānāsananirodhārgḥasandhānāvāhanādikam
visarjanāntaṃ nāstayatra kartṛkramakriyojjhite.* (27)

In this *Parmeśvara* who is devoid of doer, action and fruit, nothing exists including even place, seat, abnegation, value, search, evocation and sublimation.

ŚRĪTANTRĀLOKAḤ

न सन्न चासत्सदसन्न च तन्नोभयोज्झितम्
दुर्विज्ञेया हि सावस्था किमप्येतदनुत्तरम् ।
na sanna cāsatsadasanna ca tannobhayojjhitam
durvijñeyā hi sāvasthā kimapyetadanuttaram. (28)
अयमित्यवभासो हि यो भावोऽवच्छिदात्मकः
स एव घटवल्लोके संस्तथा नैष भैरवः।
ayamityavabhāso hi yo bhavo 'vacchidātmakaḥ
sa eva ghatavalloke samstathā naiṣa Bhairavaḥ. (29)

He is devoid of neither truth, nor un-truth, nor truth-not truth and nor truth-truth. That state is unknowable (almost difficultly knowable). This *Anuttara* is amazing. Which seems 'me' is limited as well. That is used as claypot etc. in the social relationship. This Truth or *Bhairava* is not like That.

असत्त्वं चाप्रकाशत्वं न कुत्राप्युपयोगिता
विश्वस्य जीवितं सत्यं प्रकाशैकात्मकश्च सः।
asattvaṃ cāprakāśatvaṃ na kutrāpyupayogitā
viśvasya jīvitam satyaṃ prakāśaikātmakaśca saḥ (30)

To be untruth (or untruthfull) means to be darkness (or lightless). And this is used nowhere. Truth is the life of the world and that (Truth) is nothing but the form of light only.

आभ्यामेव तु हेतुभ्यां न द्वयात्मा न द्वयोज्झितः
सर्वात्मना हि भात्येष केन रूपेण मनायताम्।
ābhyāmeva tu hetubhyāṃ na dvayātmā na dvayojjhitah
sarvātmanā hi bhātyeṣa kena rūpeṇa mantryatām. (31)

Only for these two reasons, He is neither of two-forms nor is devoid of two-forms. He (*Parmeśvara*) is reflecting through all forms, so through form we can understand Him?

ŚRĪTANTRĀLOKAḤ

श्रीमत्त्रिशिरसि प्रोक्तं परज्ञानस्वरूपकम्
शक्त्या गर्भान्तर्वर्तिन्या शक्तिगर्भ परं पदम्।
śrīmatrīśirasi proktaṃ parajñānasvarūpakam
śaktyā garbhāntarvartinyā śaktigarbhaṃ paraṃ padam. (32)

He is regarded as the nature of knowledge in *Śrī Trīśirobhairava*
He is *Parama Pada Śaktigarbha* for the *Śakti* (Power) resides in
the womb of Him.

न भावो नाप्यभावो न द्वयं वाचामगोचरात्
अकथ्यपदवीरूढं शक्तिस्थं शक्तिवर्जितम्।
na bhāvo nāpyabhāvo na dvyam vācāmagocarāt
akathyapadavīrūḍhaṃ śaktisthaṃ saktivarjitam. (33)

He (that principle) is neither existence (being) nor non-existence
(non-being), nor both, for that is not the subject of speech. Rested
on *Anuttarapada* (which is unutterable), that is devoid of power
through resides in power.

इति ये रूढसंवित्तिपरमार्थपवित्रिताः
अनुत्तरपथे रूढास्तेऽभ्युपायानियन्त्रिताः।
iti ye rūḍhasaṃvittiparamārthavitritāḥ
anuttarapathe rūḍhāste 'bhyupāyānīyantritāḥ. (34)

Hence, they are not controlled by means who have become pure by
dint of *saṃvit* and through their purity, settled on the way to
Anuttara.

तेषामिदं समाभाति सर्वतो भावमण्डलम्
पुरःस्थमेव संवित्तिभैरवाग्निविलापितम्।
tesāmidam samābhāti sarvato bhāvamāṇḍalam
purahsthameva saṃvittibhairavāgnivilapitam. (35)

They realize the aura of existence completely before them and the
reflection of *Bhairavāgni* in the form of *Samvid*.

ŚRĪTANTRĀLOKAḤ

एतेषां सुखदुःखांशशंकातड्कविकल्पनाः
निर्विकल्पपरावेशमात्रशेषत्वमागताः।

*eteṣāṃ sukhaduḥkhāṃśaśaṃkātaṅkvikalpanāḥ
nirvikalpaparāveśamātraśeṣatvamāgatāḥ. (36)*

For them, the existence of fear of the fraction of pleasure and pain, remains as doubtless complete absorption.

एषां न मन्त्रो न ध्यानं न पूजा नापि कल्पना
न समय्यादिकाचार्य पर्यन्तः कोऽपि विभ्रमः।

*eṣāṃ na mantra na dhyānaṃ na pūjā nāpi kalpanā
na samayyādikācārya paryantaḥ ko 'pi vibhramaḥ. (37)*

They are never deluded by sacred syllables, meditation, worship, imagination, ritual practice and following rules.

समस्तयन्त्रणातन्त्रोटनाटड्कधर्मिणः
नानुग्रहात्परं किञ्चिच्छेषवृत्तौ प्रयोजनम्।

*samastayantraṇātantratrotanāṅkadharmināḥ
nānugrahātparam kiñciccheṣavṛttau prayojanam. (38)*

Nothing remains as to do for him (the aspirant) in last doings except the compassion towards people like an axe frees a person from all bondages of sufferings.

ŚRĪTANTRĀLOKAḤ

स्वं कर्तव्यं किमपि कलयंल्लोक एष प्रयत्नान्नो
पारार्थ्यं प्रति घटयते कांचन स्वप्रवृत्तिम्
यस्तु ध्वस्ताखिलभवमलो भैरवीभावपूर्णः
कृत्यं तस्य स्फुटमिदमियल्लोककर्तव्यमात्रम्।

*svaṃ kartavyaṃ kimapi kalayaṃlloka eṣa prayatnānno
pārārthyaṃ prati ghaṭayate kāñcana svapravṛttim
yastu dhvastākṣilabhavamalo Bhairavibhāvapūrṇaḥ
krtyaṃ tasya sphuṭamidamiyallokakartavyamātram.* (39)

This world does effort by assuming 'this is my duty'. But it never does any work for others. But he, who is full of *Bhairavibhāva* (feeling and existence of power) after destroying all the worldly impurities, does his duties only for the sake of the happiness of people.

तं ये पश्यन्ति तद्रूप्यकमेणामलसंविदः
तेऽपि तद्रूपिणस्तावत्येवास्यानुग्रहात्मता।

*taṃ ye paśyanti tādrūpyakrameṇāmalaśaṃvidāḥ
te 'pi tadrūpiṇastāvatyevāsyānugrahātmata.* (40)

The aspirants having pure *Samvid* when look at Him as He is, they too become transformed like Him and their grace remains as it is.

एतत्तत्त्वपरिज्ञानं मुख्यं यागादि कथ्यते
दीक्षान्तं विभुना श्रीमत्सिद्धयोगीश्वरीमते।

*etatta'tvaparijñānaṃ mukhyaṃ yāgādi kathyate
dīkṣāntaṃ vibhunā śrīmatsiddhyayogīśvarīmate.* (41)

The knowledge of this principle is the ceremony from sacrifice (*yāga*¹) to initiation, as is said by the Lord (*Parameśvara*) in *Siddha Yogīśvarī Tantra*.

1. An offering, a sacrifice, an oblation, any ceremony in which oblations are presented

ŚRĪTANTRĀLOKAḤ

स्थण्डिलादुत्तरं तूरं तूरादुत्तरतः पटः
पटाद्भयानं ततो ध्येयं ततः स्याद्धारणोत्तरा।
ततोऽपि योगजं रूपं ततोऽपि ज्ञानमुत्तरम्
ज्ञानेन हि महासिद्धो भवेद्योगीश्वरस्त्विति।

*sthaṇḍilāduttaraṃ tūraṃ tūrāduttarataḥ paṭaḥ
paṭāddhyānaṃ tato dhyeyaṃ tataḥ syāddhāraṇottarā. (42)
tato 'pi yogaḥ rūpaṃ tato 'pi jñānamuttaram
jñānena hi mahāsiddho bhavedyogīśvarastviti. (43)*

*Tūra*¹ is greater than *sthaṇḍila*², *paṭa*³ is greater than *tūra*, contemplation (*dhyāna*) is greater than *paṭa*, thing to be contemplated (object of contemplation *dhyāna*) is greater than contemplation, firmness (act of holding, *dhāraṇā*) is greater than the thing contemplated, to be in yoga is greater than firmness and the knowledge is greater than to be in yoga. By dint of knowledge, great self-proved aspirants as sages turn into *Yogīśvara*.

सोऽपि स्वातन्त्र्याधाम्ना चे दप्यनिर्मलसंविदाम्
अनुग्रहं चिकीर्षुस्तद्भाविनं विधिमाश्रयेत् ।
*so 'pi svātantryadhāmnā ce dapyanirmalasamvidām
anugrahaṃ citīrṣustadbhāvinam vidhimāśrayet. (44)*

If even, He (*Yogīśvara*) wants to reflect grace over the aspirants having impure *samvid* out of his Freedom, He must follow the right process for his disciples (aspirants).

1. A kind of musical instrument, 2. A piece of ground (leveled, squared and prepared for a sacrifice), 3. Garment, raiment, cloth a piece of cloth.

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अनुग्राह्यानुसारेण विचित्रः स च कथ्यते
परापराद्युपायौघसङ्कीर्णत्वविभेदतः।

anugrāhyānusāreṇa vicitraḥ sa ca kathyate
parāparādyupāyauḥsaṅkīrṇatvavibhedataḥ. (45)

That process is called by so many names as *para*, *apara*, *saṅkīrṇa*¹ etc. according to the level of disciple.

तदर्थमेव चास्यापि परमेश्वररूपिणः
तदाभ्युपायशास्त्रादिश्रवणाध्ययनादरः।

tadarthameva cāsyāpi parameśvararūpiṇaḥ
tadābhyupāyaśāstrādiśravaṇādhyayanādarāḥ. (46)

In the process of being *mumukṣu*², doubtless and the knower of truth must be respectable too, never disobey the scripture. This is the direction of *Parameśvara*.

नहि तस्य स्वतन्त्रस्य कापि कुत्रापि खण्डना
नानिर्मलचितः पुंसोऽनुग्रहस्त्वनुपायकः।

nahi Tasya svatantrasya kāpi kutrāpi khaṇḍanā
nānirmalacitaḥ puṁso 'nugrahastvanūpāyakaḥ. (47)

A doubtless teacher, like *mumukṣu*, does not need any means, so that he can avoid His Freedom (*svātantrya*). He does busy with himself. He does this for others, because no other means is available for an impure *saṁvid*-disciple except the grace of teacher. Actually, grace is devoid of means.

1. *Para* is *śāmbhava*, *Apara* is *Āṇava* and *Parāpara* is *śākta*. Difference in *Upāyas* causes *saṅkīrṇa*, 2. Desirous of releasing or liberating

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श्रीमदूर्मिमहाशास्त्रे सिद्धसंतानरूपके
इदमुक्तं तथा श्रीमत्सोमानन्दादिदैशिकैः।

*śrīmadūrmimahāśāstre siddhasantānarūpake
idamuktaṃ tathā Śrīmatsomānandādidaiśikaiḥ. (48)*

This is said in *Siddhasantāna Śrīmad Dūrmimahāśāstra* and by *somānanda* and other teachers.

गुरोर्वक्याद्युक्तिप्रचयरचनोन्मार्जनवशात्
समाश्वसाच्छास्त्रं प्रति समुदिताद्वापि कथितात्
विलीने शङ्काध्रे हृदयगगनोद्भासिमहसः
प्रभोः सूर्यस्येव स्पृशत चरणान्ध्वान्तजयिनः।

*gurorvākyādyuktipracayaracanonmārjanavaśāt
samāśvāsācchāstraṃ prati samuditādvāpi kathitāt
vilīne śaṅkābhre hṛdayagaganodbhāsimahasah
prabhoḥ sūryasyeva sprśata caraṇāndhvāntajayinaḥ. (49)*

Bow down and touch the feet of Lord (*Parameśvara*) who is like sharp, bright sun, dispels the darkness of sky which is heart, who appears in the sky of heart when the cloud of doubts are passed away by the effect of Teacher's instruction, by the study of reasonable scriptures, by having faith in the precepts or by the help of all the means.

इदमनुत्तरधामविवेचकं विगलितौपयिकं कृतमाह्निकम्।
idamanuttaradhāmavivecakaṃ vigalitaupayikaṃ kṛtamāhnikam. (50)

Here this chapter (second, named *Anupāyavijñāna*) comes to end which is free from means and which discusses the state (*dhāma*) of *Anuttara*.

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Chapter Three

अथ परौपयिकं प्रणिगद्यते पदमनुत्तरमेव महेशितुः

atha paraupayikam praṇigadyate padamanuttarameva mahēṣituḥ.

Now the state of *anuttara*, which is the best means, being explained

प्रकाशमात्रं यत्प्रोक्तं भैरवीयं परं महः

तत्र स्वतन्त्रतामात्रमधिकं प्रविविच्यते ।

*prakāśamātram yatproktaṁ bhairavīyaṁ paraṁ mahāḥ
tatra svatantratāmātramadhikam pravivicyate. (1)*

The property freewill, the highest glow of *bhairava*, which is itself form of light, is being examined.

यः प्रकाशः स सर्वस्य प्रकाशत्वं प्रयच्छति

न च तद्व्यतिरेक्यस्ति विश्वं सद्भावभासते ।

*yaḥ prakāśaḥ sa sarvasya prakāśatvaṁ prayacchati
na ca tadvyatirekyasti viśvaṁ sadvāvabhāsatē. (2)*

He who is light himself, lightenes to all. He is not having non-light. This world is reflecting in its true form.

अतोऽसौ परमेशानः स्वात्मव्योमन्यनर्गलः

इयतः सृष्टिसंहाराडम्बरस्य प्रदर्शकः ।

*ato'sau paramēśānaḥ svātmavyomanyanargalaḥ
iyataḥ sṛṣṭisaṁhārāḍambarasya pradarśakaḥ. (3)*

Therefore the *paramēśvara* is dwelling in his self-light-state without any obstruction. That is why he is the shower of illusion of the withdrawal from manifestation of the world.

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निर्मले मकुरे यद्वद्भान्ति भूमिजलादयः
अमिश्रास्तद्वदेकस्मिंश्चिन्नाथे विश्ववृत्तयः ।
nirmale makure yadvadbhānti bhūmijalādayaḥ
amiśrastadvādekasminścinnāthe viśvavṛttayaḥ. (4)

Various world-forms reflect differently and separately in one mind-form *parameśvara* like earth, water etc. appear in the clear mirror separately.

सदृशं भाति नयनदर्पणाम्बरवारिषु
तथा हि निर्मले रूपे रूपमेवावभासते ।
sadrśaṁ bhāti nayanadarpaṇāmbarvāriṣu
tathā hi nirmale rūpe rūpamevāvabhāstate. (5)

The same mind (etc). reflects in the same way in the eye, mirror, sky and water. The reflection of the form appears when that form becomes clear.

प्रच्छन्नरागिणी कान्तप्रतिबिम्बितसुन्दरम्
दर्पणं कुचकुम्भाभ्यां स्पृशन्त्यपि न तृप्यति ।
pracchannarāgiṇī kāntapratibimbitasundaram
darpaṇaṁ kucakumbhābhyāṁ sprśantypī na tripyati. (6)

A beloved who loves freely, can not satisfy herself by touching her large breasts in the mirror which is now as beautiful as the reflection of her dearest lover, was once in this mirror.

न हि स्पर्शोऽस्य विमलो रूपमेव तथा यतः
नैर्मल्यं चातिनिविडसजातीयैकसङ्गतिः ।
na hi sparśo 'sya vimalo rūpameva tathā yataḥ
nairmalyaṁ cātiniviḍasajātīyāikaśaṅgatiḥ. (7)

Because the touch of this mirror is not as pure as the actual form (body). Because the purity exists (lives) with the most-even-compact-class.

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स्वस्मिन्नभेदादिभन्नस्य दर्शनक्षमतैव या
अत्यक्तस्वप्रकाशस्य नैर्मल्यं तद्गुरुदितम् ।
*svasminnabhedādbhinnasya darśanakṣamataiva yā
atyaktasvaparakāśasya nairmalyaṁ tadguruditam. (8)*

This is called purity by the teacher that which shows the capacity of divergence inspite of having the beauty of non-divergent and self-luminosity.

नैर्मल्यं मुख्यमेकस्य संविन्नाथस्य सर्वतः
अंशांशिकातः क्वाप्यन्यद्विमलं तत्तदिच्छया ।
*nairmalyaṁ mukhyamekasya saṁvinnāthasya sarvataḥ
aṁśāṁśikātaḥ kvāpyanyadvimalaṁ tattadicchayā. (9)*

The only lord of *saṁvid*, *Parameśvara*'s purity is prominent everywhere and it exists as purity, partly somewhere by dint of this desire.

भावानां यत्प्रतीघातिवपुर्मायात्मकं हि तत्
तेषामेवास्ति सद्विद्यामयं त्वप्रतीघातकम् ।
*bhāvānāṁ yatpratīghātiṣapurmāyātmakaṁ hi tat
teṣāmevāsti sadvidyāmayāṁ tvapratīghātakam. (10)*

The body¹, which is the killer of feelings², is illusory (*māyātmak*). The pure-knowledgeable-body-form (of the nature of power) is non-killer³.

1. *Pratigrahaṁ*, the killer, 2. here it is *bhāvanā*, the practice of contemplating or viewing mentally oneself and everything else as *Śiva*, *jñāna yoga*, *Sākta upāya*, creative contemplation, apprehension of an inner, emergent divine consciousness, faith an epithet of *Śiva*, remembering, reflection, re-cognition, direct knowledge, the cause of memory which arises from direct perception, 3. Since the material body does not have the capacity

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तदेवमुभयाकारमवभासं प्रकाशयन्
विभाति वरदो बिम्बप्रतिबिम्बदृशाखिले ।
tadevamubhayākāramavabhāsaṃ prakāśayan
vibhāti varado bimbapratibimbadr̥śākhile. (11)

Thus the bestower *Parameśvara*, who reflects by both ways, is constantly manifesting himself with his object-reflecting nature. To reflect the light but the form of knowledge or body posses this purity of reflection.

यस्त्वाह नेत्रतेजांसि स्वच्छात्प्रतिफलन्त्यलम्
विपर्यस्य स्वकं वक्त्रं गृह्णन्तीति स पृच्छ्यते ।
yastvāha netratejānsi svacchātpratiphalantyalam
viparyasya svakaṃ vaktraṃ gr̥hṇantīti sa pr̥cchayate. (12)

He is being asked who says, one reflects in the mirror by dint of the bright glow of one's eyes and in return, faces his face.

देहादन्यत्र यत्तेजस्तदधिष्ठातुरात्मनः
तेनैव तेजसा ज्ञत्वे कोऽर्थः स्याददर्पणेन तु ।
dehādanyatra yattejastadadhiṣṭhāturātmanah
tenaiva tejasā jñatve ko 'rthaḥ syāddarpaṇena tu. (13)

The experient of the glow experiences his face by the same glow of sight exists unlike his body or limbs, then what is the use of a mirror!

विपर्यस्तैस्तु तेजोभिर्ग्राहकात्मत्वमागतैः
रूपं दृश्येत वदने निजे न मकुरान्तरे ।
viparyastaistu tejobhirgrāhakātmatvamāgataiḥ
rūpaṃ dr̥śyeta vadane nije na makurāntare. (14)

The glow is so amazing by which one can attain one's own entire form at his own face.

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स्वमुखे स्पर्शवच्चेतद्रूपं भायान्ममेत्यलम्
न त्वस्य स्पृश्यभिन्नस्य वेद्यैकान्तस्वरूपिणः ।

*svamukhe sparśavaccetadrūpaṃ bhāyānmametyalam
na tvasya spr̥śyabhinnaśya vedyaikāntasvarūpiṇaḥ. (15)*

he sense of feeling after seeing one's face that 'This is my
orm', one should not limit this as only an object, as usually
appens, but this must be full of touch.

रूपसंस्थानमात्रं तत्स्पर्शगन्धरसादिभिः
न्यग्भूतैरेव तद्युक्तं वस्तु तत्प्रतिबिम्बितम् ।

*rūpasamsthānamātraṃ tatsparśagandharasādibhiḥ
nyagbhūtaireva tadyuktaṃ vastu tatpratibimbitam. (16)*

he reflection is merely a centre of form full of touch, smell etc.
o it is not incorrect that the 'thing reflected' is the same object.

न्यग्भावो ग्राह्यताभावात्तदभावोऽप्रमाणतः
स चार्थसंगमाभावात्सोऽप्यादर्शोऽनवस्थितेः ।

*nyagbhāvo grāhyatābhāvāttadabhāvo 'pramāṇataḥ
sa cārthasaṅgamābhāvātso 'pyādarśo 'navasthiteḥ. (17)*

he disappearance of touch etc. is due to the non-availability of
ceptivity and this unavailability is because of its non-evident-
ature. And this situation of non-evidence is because the objects
re not actually related to its essence, because it is a mere
eflection in the mirror.

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अत एव गुरुत्वादिर्धर्मो नैतस्य लक्ष्यते
न ह्यादर्शो संस्थितोऽसौ तद्दृष्टौ स उपायकः ।
ata eva gurutvādir dharmo naitasya lakṣyate
nahyādarśe saṁsthito 'sau taddr̥ṣṭau sa upāyakaḥ. (18)

So, the nature as gravity (etc.) of this reflection is also not palpable. That does not exist in the mirror. In that visibility of the centre of form, the mirror is a means.

तस्मात्तु नैष भेदेन यद्भाति तत उच्यते
आधारस्तत्र तूपाया दीपदृक्संविदः कमात् ।
tasmāttu naiṣa bhedena yadbhāti tata ucyate
ādhārastatra tūpāyā dīpadṛkṣaṁvidaḥ kramāt. (19)

Since the mirror does not appear (in existence) as unlike from the reflection, it is stated as a base (means). The flame (lamp), the eye and the *saṁvid* (supreme consciousness) are the (consecutive) means of that reflection.

दीपचक्षुर्विबोधानां काठिन्याभावतः परम्
सर्वतश्चापि नैर्मल्यान् विभादर्शवत्पृथक् ।
dīpacakṣurvibodhānāṃ kāṭhinyābhāvataḥ param
sarvataścāpi nairmalyānna vibhādarśavatpṛthak. (20)

The lamp, the sense as eye and the knowledge, these are not difficultly distinguished, and they are clear so the appearance or the reflection does not feel separate identity as the mirror.

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एतच्च देवदेवेन दर्शितं बोधवृद्धये

मूढानां वस्तु भवति ततोऽप्यन्यत्र नाप्यलम् ।

etacca devadevena darśitaṃ bodhavṛddhaye

mūḍhānāṃ vastu bhavati tato 'pyanyatra nāpyalam. (21)

प्रतीचाति स्वतन्त्रं नो न स्थाय्यस्थायि चापि न

स्वच्छस्यैवैष कस्यापि महिमेति कृपालुना ।

pratīghāti svatantraṃ no na sthāyyasthāyi cāpi na

svacchasyaivaiṣa kasyāpi mahimeti kṛpālunā. (22)

The great lord has shown this example of (sense of) object-reflection-relationship to enhance the conscience of fools. This reflection is also a thing. It is not enough that this appears apart from mirror. This is not repulsive. Neither free, nor permanent or non-permanent. This is the splendour of certain pure being, as is stated by the graceful lord.

न देशो नो रूपं न च समययोगो न परिमा

न चान्योन्यासंगो न च तदपहानिर्न घनता ।

na deśo no rūpaṃ na ca samayayogo na parimā

na cānyonyāsaṅgo na ca tadapahānirna ghanatā.

न चावस्तुत्वं स्यान्न च किमपि सारं निजमिति

ध्रुवं मोहः शाम्येदिति निरदिशद्वर्षणविधिः ।

na cāvastutvaṃ syānna ca kimapi sāraṃ nijamiti

dhruvaṃ mohah śāmyediti niradiśaddarpaṇavidhiḥ. (23)

There exists no space of reflection apart from mirror, nor any form, nor time-coexistence, no magnitude, nor inter-relation, nor any loss or density. It is neither non-existent (no-thing) nor self-existent. The nature of mirror indicates, disillusionment can happen.

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इत्थं प्रदर्शितेऽमुत्र प्रतिबिम्बनवर्त्तनि
शब्दस्य प्रतिबिम्बं यत् प्रतिश्रुत्केति भण्यते ।
*itthaṃ pradarśite 'mutra pratibimbanavartmani
śabdasya pratibimbaṃ yat pratiśrutketi bhaṇyate. (24)*
न चासौ शब्दजः शब्द आगच्छत्त्वेन संश्रवात्
तेनैव वक्त्रा दूरस्थैः शब्दस्याश्रवणादपि ।
*na cāsau śabdajah śabda āgacchattvena saṁśravāt
tenaiva vaktrā dūrasthaiḥ śabdasyāśravaṇādapi. (25)*
पिठिरादिपिधानांशविशिष्टछिद्रसंगतौ
चित्रत्वाच्चास्य शब्दस्य प्रतिबिम्बं मुखादिवत् ।
*piṭhirādipidhānāṁśaviśiṣṭachidrasaṅgatau
citra tvāccāsyā śabdasya pratibimbaṃ mukhādivat. (26)*

Thus, after showing of this reflection theory, the echo of word is called reverberation. This is not word-oriented-word, for it is heard as coming out from the same speaker, and the distant people can not hear that word. It is reflection of the word in such a way that it sounds within the folded pot having the space to link with sky to produce a sound.

इदमन्यस्य वेद्यस्य रूपमित्यवभासते
यथादर्शो तथा केनाप्युक्तमाकर्णये त्विति ।
*idamanyasya vedhyasya rūpamityavabhāstate
yathādarśe tathā kenāpyuktamākaraṇaye tviti. (27)*

It seems 'I am listening what is said by someone', like it seems 'this is the form of other object' in the mirror.

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नियमादिबिम्बसांमुख्यं प्रतिबिम्बस्य यत्ततः

तन्मध्यगाः प्रमातारः शृण्वन्ति प्रतिशब्दकम् ।

*niyamādbimbasāṃmukhyaṃ pratibimbasya yattataḥ
tanmadhyagāḥ pramātārah śṛṇvanti pratiśabdakam. (28)*

Since in accordance with the law, the reflection possesses the attainment of its object, all the witnesses between these two, hear the reverberation.

मुख्यग्रहं त्वपि विना प्रतिबिम्बग्रहो भवेत्

स्वपश्चात्स्थं प्रियं पश्येद्वर्तकितं मुकुरे वपुः ।

*mukhyagrahaṃ tvapi vinā pratibimbagraho bhavet
svapaścāsthaṃ priyaṃ paśyeṭtāmkitaṃ mukure vapuḥ. (29)*

We can sense the reflection even without the sense of its object. The lover does look his beloved's body in the mirror who is actually behind him.

सांमुख्यं चोच्यते तादृग्दर्पणाभेदसंस्थितेः ।

sāṃmukhyaṃ cocyate tādr̥gdarpaṇābhedasamsthite. (30)

So it is called 'facing' (face-to-face) for it is not different from the mirror.

अतः कूपादिपिठिराकाशे तत्प्रतिबिम्बितम्

वक्त्राकाशं सशब्दं सद्भाति तत्परवक्त्रवत् ।

*ataḥ kūpādipiṭhirākāśe tatpratibimbitam
vaktrākāśaṃ saśabdaṃ sadbhāti tatparavaktrvat. (31)*

So, a face reflected in the space of any pot (like well) seems as if full of word like another speaker.

ŚRĪTANTRĀLOKAḤ

यथा चादर्शपाश्चात्त्यभागस्थो वेत्ति नो मुखम्
तथा तथाविधाकाशपश्चात्स्थो वेत्ति न ध्वनिम् ।

*yathā cādarśapāścātyabhāgastho vetti no mukham
tathā tathāvidhākāśapāścāstho vetti na dhvanim. (32)*

As a person can not look at his face on the backside of a mirror, similarly, a person does not hear the sound which is back of the space.

शब्दो न चानभिव्यक्तः प्रतिबिम्बति तद् ध्रुवम्
अभिव्यक्तिश्रुतिस्तस्य समकालं द्वितीयके ।

*śabdo na cānabhivyaktaḥ pratibimbati tad dhruvam
abhivyaktiśrutistasya samakālaṁ dvitīyake. (33)*
kṣaṇe tu pratibimbatvaṁ śrutiśca samakālikā.

Unappeared word does not reverberate. Its expression and echo take place at the same time. At the very next moment, its reflection and reverberation take place simultaneously.

तुल्यकालं हि नो हस्ततच्छायारूपनिश्चयः ।
tulyakālaṁ hi no hastatacchāyārūpaniścayaḥ. (34)

We become certain about hand and its shadow (form) at a certain period.

ŚRĪTANTRĀLOKAḤ

इत्थं प्रदर्शितेऽमुत्र प्रतिबिम्बसतत्त्वके
प्रकृतं ब्रूमहे तत्र प्रतिबिम्बनर्हति ।

*itthaṃ pradarśite 'mutra pratibimbasatattvake
prakṛtaṃ brūmahe tatra pratibimbanarhati.* (35)

शब्दो नभसि सानन्दे स्पर्शधामनि सुन्दरः
स्पर्शोऽन्योऽपि दृढाघातशूलशीतादिकोद्भवः
परस्थः प्रतिबिम्बत्वात्स्वदेहोद्धूलनाकरः ।

*śabda nabhasi sānande sparśadhāmani sundarah
sparśo 'nyo 'pi dṛḍhāghātaśūlaśītādikodbhavaḥ.
parasthaḥ pratibimbatvātsvadehoddhūlanākaraḥ.* (36)

Thus we discuss here the presented topic after telling the actuality of reflection. Word dwells in the space joyfully and reflects in it. This way, the touch, produced by the hard hit cold struck point of touch, is also pure. This touch throbs its body out of it's rejoice by reflecting itself. (35-36)

न चैष मुख्यस्तत्कार्यपारम्पर्यप्रकाशनात् ।

na caiṣa mukhyastatkāryapāramparyāprakāśanāt. (37)

But this (reflected touch) is not main, for this does not reflect light on its function's tradition.

एवं घ्राणान्तरे गन्धो रसो दन्तोदके स्फुटः ।

evaṃ ghrāṇāntare gandho raso dantodake sphuṭaḥ. (38)

Thus this does burst (or split) within the smell of its sense and within the taste of its bud.

ŚRĪTANTRĀLOKAḤ

यथा च रूपं प्रतिबिम्बितं दृशोर्न
चक्षुषान्येन विना हि लक्ष्यते
तथा रसस्पर्शनसौरभादिकं
न लक्ष्यतेऽक्षेण विना स्थितं त्वपि ।

*yathā ca rūpaṃ pratibimbitaṃ dṛśorna
cakṣuṣānyena vinā hi lakṣyate
tathā rasasparśanasaurabhadikaṃ
na lakṣyate 'kṣeṇa vinā sthitaṃ tvapi.* (39)

As no other can see the reflected form in the eye of one without one's eye, so the other subjects of sense like taste, touch, smell etc. can not seen without senses even it (the subjects) exist.

न चान्तरे स्पर्शनधामनि स्थितं
बहिःस्पृशोन्याक्षधियः स गोचरः ।
*na cāntare sparśanadhāmani sthitaṃ
bahiḥsparṣonyākṣadhiyaḥ sa gocaraḥ.* (40)

Taste etc. are existed within the taste centres that's why it can not be the subjects of other's senses and intellect who touch only from outside.

अतोऽन्तिकस्थस्वकतादृगिन्द्रिय-
प्रयोजनान्तःकरणैर्यदा कृता
तदा तदात्तं प्रतिबिम्बमिन्द्रिये
स्वकां क्रियां सूयत एव तादृशीम् ।
*ato 'ntikasthasvakatādr̥gindriya
prayojanāntaḥkarnairiyadā kṛtā
tadā tadāttam pratibimbamindriye
svakāṃ kriyāṃ sūyata eva tādṛśīm.* (41)

So, when it is inspired by insight with the sense-necessity of that kind, the reflection does the same in the sense.

ŚRĪTANTRĀLOKAḤ

न तु स्मृतान्मानसगोचरादृता
भवेत्क्रिया सा किल वर्तमानतः
अतः स्थितः स्पर्शविरस्तदिन्द्रिये
समागतः सन्विदितस्तथाक्रियः ।

*na tu smṛtānmānasagocarādṛtā
bhavetkriyā sā kila vartamānataḥ
ataḥ sthitaḥ sparśavarastadindriye
samāgataḥ sanviditastathākriyaḥ.*

(42)

The action (as in reflection) does not take place by the remembering mental subjects. It takes place by the present subjects. Hence the best action operates in the present by the concerned sense in order to reflect exactly.

असंभवे बाह्यगतस्य तादृशः
स्व एव तस्मिन्प्रतिबिम्बितस्तथा
करोति तां स्पर्शवरः सुखात्मिकां
स चापि कस्यामपि नाडिसंततौ ।

*asambhave bāhyagatasya tādrśaḥ
sva eva tasminpratibimbitastathā
karoti tām sparśavaraḥ sukhātmikām
sa capi kasyāmapi nāḍisantatau.*

(43)

In the absence of outer object, the self itself operates pleasantly in the same way through that ways (i.e. through the sense of touch etc.). And that best touch takes place in a child of genesis.

तेन संवित्तिमकुरे विश्वमात्मानमर्पयत्
नाथस्य वदतेऽमुष्य विमलां विश्वरूपताम् ।

*tena samvittimakure viśvamātmānamarpayat
nāthasya vadate 'muṣya vimalām viśvarūpatām.* (44)

Thus this world appears in its own mirror of supreme consciousness by submitting itself to reflect the pure form of *Parameśvara*.

ŚRĪTANTRĀLOKAḤ

यथा च गन्धरूपस्पृशसाद्याः प्रतिबिम्बिताः

तदाधारोपरागेण भान्ति खड्गे मुखादिवत् ।

*yathā ca gandharūpasprgrasādyāḥ pratibimbitāḥ
tadādhāroparāgeṇa bhānti khadge mukhādivat. (45)*

तथा विश्वमिदं बोधे प्रतिबिम्बितमाश्रयेत्

प्रकाशत्वस्वतन्त्रत्वप्रभृतिं धर्मविस्तरम् ।

*tathā viśvamidam bodhe pratibimbitamāśrayet
prakāśatvasvatantratvaprabhṛtiṁ dharmavistaram. (46)*

As Smell, form touch taste etc. after its reflections, appear in its own base like a face reflects on a sword, similarity this world appears in the consciousness of supreme, reflecting its nature as Light, Freedom (freewill) etc. in order to expand these religions.

यथा च सर्वतः स्वच्छे स्फटिके सर्वतो भवेत्

प्रतिबिम्बं तथा बोधे सर्वतः स्वच्छताजुषि ।

*yathā ca sarvataḥ svacche sphatike sarvato bhavet
pratibimbaṁ tathā bodhe sarvataḥ svacchatājuṣi. (47)*

As a complete clear crystal (or quartz) reflects from every side (i.e. any object reflects on a clear crystal with all its aspects), similarly all things reflect clearly (more than a crystal in the clear (i.e. pure) consciousness.

अत्यन्तस्वच्छता सा यत्स्वाकृत्यनवभासनम्

अतः स्वच्छतमो बोधो न रत्नं त्वाकृतिग्रहात् ।

*atyantasvacchatā sā yatsvākṛtyanavabhāsanam
ataḥ svacchatamo bodho na ratnaṁ tvākṛtigrahāt. (48)*

That, in which no form appears, is said to be completely clean. So, the consciousness is purest (completely clean), not the jewel, for it has form.

ŚRĪTANTRĀLOKAḤ

प्रतिबिम्बं च बिम्बेन बाह्यस्थेन समर्प्यते
तस्यैव प्रतिबिम्बत्वे किं बिम्बमवशिष्यताम् ।
pratibimbaṃ ca bimbena bāhyasthena samarpyate
tasyaiva pratibimbatve kiṃ bimbamavaśiṣyatām. (49)

The submission of reflection takes place through the outward object. And if the object is the reflection itself, what will remain!

यद्वापि कारणं किञ्चिद्विम्बत्वेनाभिषिच्यते
तदपि प्रतिबिम्बत्वमेति बोधेऽन्यथा त्वसत् ।
yadvāpi kāraṇaṃ kiñcidvimbatvenābhiṣicyate
tadapi pratibimbatvameti bodhe 'nyathā tvasat. (50)

Or, we consider a cause for the sake of object (as an object). That too becomes a reflection, otherwise it is non-real.

इत्थमेतत्स्वसंवित्तिदृढन्यायास्त्ररक्षितम्
साम्राज्यमेव विश्वत्र प्रतिबिम्बस्य जुम्भते ।
itthametatsvasaṃvittidrḍhanyāyāstrarakṣitam
sāmrājyameva viśvatra pratibimbasya jṛmbhate. (51)

Thus the kingdom of reflection is splendouring (enjoying its own splendour) everywhere (which) (the reflection) is safe in the right resolve by dint of self-*saṃvid*.

ननु बिम्बस्य विरहे प्रतिबिम्बं कथं भवेत्
किं कुर्मो दृश्यते तद्धि ननु तद्विम्बमुच्यताम् ।
nanu bimbasya virahe pratibimbaṃ kathaṃ bhavet
kiṃ kurmo dr̥śyate taddhi nanu tadbimbamucyatām. (52)

The question is, how a reflection is possible without an object (or a thing). (The answer is) what to say, it (the reflection) looks clearly. (If one likes) say it a thing.

ŚRĪTANTRĀLOKAḤ

नैवं तल्लक्षणाभावाद्विम्बं किल किमुच्यते
अन्यामिश्रं स्वतन्त्रं सद्भासमानं मुखं यथा ।
naivaṃ tallakṣaṇābhāvādvimbaṃ kila kimucyate
anyāmiśraṃ svatantraṃ sadbhāsamānaṃ mukhaṃ yathā.

But this is not so. Because in that, the characteristics (of the object) do not appear. So the question, what is said to be an object? – That which appears separately, independently from others (is object) like a face.

स्वरूपानपहानेन पररूपसदृक्षताम्
प्रतिबिम्बात्मतामाहुः खड्गादर्शितादिवत् ।
svarūpānapahānena pararūpasdrkṣatām
pratibimbātmatāmāhuḥ khadgādarśitalādivat. (54)

The looks-like-other-form without losing own form is called reflection (like) reflection on the plane of sword, mirror etc.

उक्तं च सति बाह्येऽपि धीरेकानेकवेदनात्
अनेकसदृशाकारा न त्वनेकेति सौगतैः ।
uktaṃ ca sati bāhye 'pi dhirekānekavedanāt
anekasadrśākārā na tvaneketi saugataiḥ. (55)

It is said by the (*yogācāra*) Buddhists that in the presence of external (object), the intellect (of observer) is not many (but one) but due to many knowledges (conditionings), it converts into many even forms.

ŚRĪTANTRĀLOKAḤ

नन्वित्थं प्रतिबिम्बस्य लक्षणं किं तदुच्यते
अन्यव्यामिश्रणा योगात्तद्भेदाशक्यभासनम्
प्रतिबिम्बमिति प्राहुरदर्पणे वदनं यथा ।

*nanvittham pratibimbasya lakṣhaṇam kiṃ taducyate
anyavyāmiśraṇā yogāttadbhedāśakyabhāsanam
pratibimbamiti prāhurdarpaṇe vadanam yathā. (56)*

The question is, what is the characteristic of reflection? The answer is – This is being said - that which appears as different but not mixed with the other, is said ‘reflection’. Like a face in the mirror.

बोधमिश्रमिदं बोधाद् भेदेनाशक्यभासनम्
परतत्त्वादि बोधे किं प्रतिबिम्बं न भण्यते ।

*bodhamiśramidaṃ bodhād bhedenaśakyabhāsanam
paratattvādi bodhe kiṃ pratibimbaṃ na bhanyate. (57)*

This (world) appears as undifferent from consciousness (perception or understanding) while this is mingled with consciousness then would it (*para tattva* etc¹.) not be called ‘reflection’ in the nescience!

लक्षणस्य व्यवस्थैषाऽकस्माच्चेद्विम्बमुच्यताम्
प्राज्ञा वस्तुनि युज्यन्ते न तु सामयिके ध्वनौ ।

*lakṣaṇasya vyavasthaiṣā'kasmāccedvimbamucyatām
prājñā vastuni yujyante na tu sāmayike dhvanau. (58)*

This is the arrangement of characteristic, yet, if (you) consider this world as accidental, you call this ‘object’. The scholars consider the object, not the transient sound.

1. the highest, the absolute

ŚRĪTANTRĀLOKAḤ

ननु न प्रतिबिम्बस्य विना बिम्बं भवेत्स्थितिः
किं ततः प्रतिबिम्बे हि बिम्बं तादात्म्यवृत्ति न ।
namu na pratibimbasya vina bimbaṃ bhavetsthitih
kiṃ tataḥ pratibimbe hi bimbaṃ tādātmayavṛtti na (59)

The question is – does the reflection not even exist without its object? (The answer is) so what? Object does not lie in its reflection.

अतश्च लक्षणस्यास्य प्रोक्तस्य तदसंभवे
न हानिर्हेतुमात्रे तु प्रश्नोऽयं पर्यवस्यति ।
ataśca lakṣaṇasyāsyā proktasya tadasambhave
na hānirhetumātre tu praśno 'yaṃ paryavasyati. (60)

Therefore there is no harm in being impossible as the characteristic (object) (in context to world).

तत्रापि च निमित्ताख्ये नोपादाने कथञ्चन
निमित्तकारणानां च कदाचित्क्वापि संभवः ।
tatrāpi ca nimittākhye nopādāne kathañcana
nimittakāraṇānāṃ ca kadācitkvāpi sambhavaḥ. (61)

The motif is for cause (there) (where the cause ceases) not for the cause of acquisition (like pot unlike to motif cause), and the motif cause somewhat, somewhere does possibly exist.

अत एव पुरोवर्तिन्यालोके स्मरणादिना
निमित्तेन घनेनास्तु संक्रान्तदयिताकृतिः ।
ata eva purovartinyāloke smaraṇādinā
nimittena ghanenāstu saṃkrāntadayitākṛtiḥ. (62)

that is why, in the pre-cause-existing light, by dint of memory etc. which are dense causes, the figure of one's beloved appears (or reflects).

ŚRĪTANTRĀLOKAḤ

अन्यथा संविदारूढा कान्ता विच्छेदयोगिनी
कस्माद् भाति न वै संविद् विच्छेदं पुरतो गता ।
anyathā saṁvidārūḍhā kāntā vicchedayoginī
kasmād bhāti na vai saṁvid vicchedaṁ purato gatā. (63)

Otherwise, how does the beautiful beloved, separated from her lover, appear as riding on the consciousness! If the supreme consciousness does not join it!

अत एवान्तरं किञ्चिद्धीसंज्ञं भवतु स्फुटम्
यत्रास्य विच्छिदा भानं सङ्कल्पस्वप्नदर्शने ।
ata evāntaraṁ kiñcidhīsamjñam bhavatu sphuṭam
yatrāsyā vicchidā bhānaṁ saṅkalpasvapnadarśane. (64)

Therefore, in the midst (between supreme consciousness and the finite space to be proved), some element namely 'dhi' (perseverance at the level of intellect i.e. understanding) vibrates where we look at the reflection of the beloved in the states of vow, dream, act of seeing etc. inspite of being separated.

अतो निमित्तं देवस्य शक्तयः सन्तु तादृशो
इत्थं विश्वमिदं नाथे भैरवीयचिदम्बरे
प्रतिबिम्बमलं स्वच्छे न खल्वन्यप्रसादतः ।
ato nimittaṁ devasya śaktayaḥ santu tādrśa
itthaṁ viśvamidam nāthe bhairavīyacidambare
pratibimbamalam svacche na khalvanyaprasādataḥ. (65)

Therefore, in this kind of places, the powers of the lord are the causes or reasons. This way this world is reflected by the *Bhairava* conscious sky of pure *Viśvanātha*, not by dint of any other (cause, this is joyous.).

ŚRĪTANTRĀLOKAḤ

अनन्यापेक्षिता यास्य विश्वात्मत्वं प्रति प्रभोः
तां परां प्रतिभां देवी संगिरन्तु ह्यनुत्तराम ।
*ananyāpekṣitā yāsya viśvātmatvaṃ prati prabhoh
tām parāṃ pratibhām devīm saṅgirantu hyanuttarām.* (66)

That which is expected as inseparable with the world-splendour of Lord, (that eminent power of Lord) is called *Pratibhā Devī* or *Citpratibhā*.

अकुलस्यास्य देवस्य कुलप्रथनशालिनी
कौलिकी सा परा शक्तिरवियुक्तो यया प्रभुः ।
*akulasyāsya devasya kulaprathanasālīnī
kaulikī sā parā śaktiraviyukto yayā prabhuḥ.* (67)

She is *Parā Śakti* (the highest power of divine, *Parāvāk*), expands the *kula* of *Akula*-deity as *kaulikī*, with whom *Parameśvara* rests always.

तयोर्यद्यमलं रूपं स सङ्घट्ट इति स्मृतः
आनन्दशक्तिः सैवोक्ता यतो विश्वं विसृज्यते ।
*tayoryadyāmalam rūpaṃ sa saṅghaṭṭa iti smṛtaḥ
ānandaśaktiḥ saivoktā yato viśvaṃ visrjyate.* (68)

The coupling form of them is said, collision or friction or embracing. The same is called *Ānandaśakti* from which this world appears.

ŚRĪTANTRĀLOKAḤ

परापरात्परं तत्त्वं सैषा देवी निगद्यते
तत्सारं तच्च हृदयं स विसर्गः परः प्रभुः ।

*parāparātparam tattvaṃ saiṣā devī nigadyate
tatsāraṃ tacca hṛdayaṃ sa visargaḥ paraḥ prabhuḥ. (69)*

देवीयामलशास्त्रे सा कथिता कालकर्षिणी
महाडामरके यागे श्रीपरा मस्तके तथा ।

*devīyāmalaśāstre sā kathitā kālakarṣiṇī
mahāḍāmarake yāge śrīparā mastake tathā (70)
srīpūrvaśāstre sā mātṛsadbhāvatvena varṇitā*

This deity is called *para tattva*, the highest principle in terms of *para* and *apara*. The same deity is essence, heart, *visarga* (emanation) and highest lord. In the context of *mahāḍāmara yāga* in *devīyāmala* precept, she is called *kālakarṣiṇī*. She is *śrīparā* in *sahaśrāra* (head) and explained as motherhood (*mātrdbhāva*) in *śrīpūrva* precept that is *mālinīvijayatantra*.

सङ्घट्टेऽस्मिंश्चिदात्मत्वाद्यत्तत्प्रत्यवमर्शनम् ।

इच्छाशक्तिरघोराणां शक्तीनां सा पराप्रभुः

*saṅghatte 'sminścidātmavādyattatpratyavamarśanam. (71)
icchāśaktiraghorāṇāṃ śaktīnāṃ sā parāprabhuḥ*

In this meeting, the profound reflection out of consciousness is the power of will, and this is the lord of *aghora*¹ powers.

ŚRĪTANTRĀLOKAḤ

सैव प्रक्षुब्धरूपा चेदीशित्री सम्प्रजायते ।
तदा घोराः परा देव्यो जाताः शैवाध्वदैशिकाः
saiva prakṣubdharūpā cedīśitṛī samprajāyate. (72)
tadā ghorāḥ parā devyo jātāḥ śaivādhvadaīśikāḥ

When she is vibrantly glorious, she becomes god. Thus *ghora* intermediate deities become spectators of the *śaiva* path.

स्वात्मप्रत्यवमर्शो यः प्रागभूदेकवीरकः ।
ज्ञातव्यविश्वोन्मेषात्मा ज्ञानशक्तितया स्थितः
svātmapratyavamarśo yaḥ prāgabhūdekavīrakah. (73)
jñātavyaviśvonmeṣātmā jñānaśaktitayā sthitah

Profound self-reflection was *ekavīra* which is now emerging power of knowledge, situated in the form of self known, as world.

इयं परापरा देवी घोरां या मातृमण्डलीम् ।
सृजत्यविरतं शुद्धाशुद्धमार्गैकदीपिकाम्
iyam parāparā devī ghorāṁ yā mātṛmaṇḍalīm. (74)
sṛjatyavirataṁ śuddhāśuddhamārgaikadīpikām

This is the deity called *parāparā* who makes us look at the way which is pure and who creates continuously the *ghora mātṛmaṇḍala*².

जेयांशः प्रोन्मिषन्क्षोभं यदैति बलवत्त्वतः ।
ऊनताभासनं संविन्मात्रत्वे जायते तदा
jñeyāṁśaḥ pronmiṣaṅkṣobhaṁ yadaiti balavattvataḥ. (75)
ūnatābhāsanam saṁvinmātratve jāyate tadā

When the vibration takes place out of the flash of some part of knowledge, it seems contraction in the pure consciousness.

2. *ghora* is frightful and *mātṛmaṇḍala* is collective domain of divine mothers

ŚRĪTANTRĀLOKAḤ

रूढं तज्ज्ञेयवर्गस्य स्थितिप्रारम्भ उच्यते ।

रूढिरेषा विबोधाब्धेश्चित्रकारपरिग्रहः

इदं तद्वीजसंदर्भबीजं चिन्वन्ति योगिनः ।

rūḍhaṃ tajjñeyavargasya sthitiprārambha ucyate. (76)

rūḍhireṣā vibodhābdheśtrikāraparigrahaḥ

idaṃ tadvījasandarbhājījaṃ cinvanti yoginaḥ (77)

That (contraction), by germinating, is called the beginning of the state of the knowable-groups. This germination, in the ocean of supreme consciousness, is like receiving of various forms. Yogins consider this as the germinating seed of that particular seed.

इच्छाशक्तिर्द्विरूपोक्ता क्षुभिताऽक्षुभिता च या

इष्यमाणं हि सा वस्तुद्वैरूप्येणात्मनि श्रयेत् ।

icchāśaktirdvirūpuktā kṣubhitā 'kṣubhitā ca yā

iṣyamāṇaṃ hi sā vastudvairūpyeṇātmani śrayet. (78)

The power of will, which is stated as of two forms-shaken or agitated and not-agitated holds its desired object in two forms within.

अचिरद्युतिभासिन्या शक्त्या ज्वलनरूपया

इष्यमाणसमापत्तिः स्थैर्येणाथ धरात्मना ।

aciradyutibhāsinyā śaktyā jvalanarūpayā

iṣyamāṇasamāpattiḥ sthairyenāṭha dharātmanā. (79)

The effect of the desired object, after some static phase (or when being normal), gleams as the seed of the earth by the firesome power which appears as the lightning.

ŚRĪTANTRĀLOKAḤ

उन्मेषशक्तावस्त्येतज्ज्ञेयं यद्यपि भूयसा
तथापि विभवस्थानं सा न तु प्राच्यजन्मभूः ।
*unmeṣaśaktāvastyetajjñeyaṃ yadyapi bhūyasā
tathāpi vibhavasthānaṃ sā na tu prācyajanmabhūḥ. (80)*

Though this knowable mostly exists in the power of externalized desire, yet this is the place of germination (coming out) (of the knowable which is the power of knowledge) not the birthplace.

इच्छाशक्तेरतः प्राहुश्चातूरूप्यं परामृतम्
क्षोभान्तरस्यासद्भावान्नेदं बीजं च कस्यचित् ।
*icchāśakterataḥ prāhuścātūrūpyaṃ parāmṛtam
kṣobhāntarasyāsadbhāvānnedaṃ bījaṃ ca kasyacit. (81)*

So the will power is considered as of four forms. This is *parāmṛtā*¹. This is not the seed of anything for having no agitation.

प्रक्षोभकत्वं बीजत्वं क्षोभाधारश्च योनिता
क्षोभकं संविदो रूपं क्षुभ्यति क्षोभयत्यपि ।
क्षोभः स्याज्ज्ञेयधर्मत्वं क्षोभणा तद्वहिष्कृतिः
*prakṣobhakatvaṃ bījatvaṃ kṣobhādhāraśca yonitā
kṣobhakaṃ saṃvīdo rūpaṃ kṣubhyati kṣobhayatyapi. (82)
kṣobha syājñeyadharmatvaṃ kṣobhaṇā tadvahiṣkṛtiḥ*

That which is mover (the primary constituent of agitation), is seed, and that which is the base of agitation, is *yonī* (vagina). The essential nature of *saṃvid* (supreme consciousness) is mover. She agitates (or vibrates or throbs) and makes agitate or movement (that is why it is, the compound unity of seed and vagina is considered as immovable movement). That which is the base of the knowable, is called agitation or movement. And the agitability is the other expression of that knowable.

1. Resting in the Self is *parāmṛta*.

ŚRĪTANTRĀLOKAḤ

अन्तःस्थविश्वाभिन्नैकबीजांशविसिंक्षुता ।

क्षोभोऽतदिच्छे तत्त्वेच्छाभासनं क्षोभणां विदुः

antaḥsthaviśvābhinnāikabījāṃśavisisṛkṣutā. (83)

kṣobho 'tadicche tattvecchābhāsanam kṣobhaṇām viduḥ

Vibration (or agitation) is a desire to create a part of the seed which is not different from the world within (the lord). That is called agitability which tries to reflect the desire of lord devoid of the desire of the agitation.

यदैक्यापत्तिमासाद्य तदिच्छा कृतिनी भवेत् ।

क्षोभाधारमिमं प्राहुः श्रीसोमानन्दपुत्रकाः

yadaikyāpattimāsādy tadicchā kṛtini bhavet. (84)

kṣobhādhāramimaṃ prāhuḥ śrīsomānandaputrakāḥ

With whom an experient (or knower) experiences unified and becomes grateful (that his desire is fulfilled), is called the basis of vibration by the disciples of *Somānanda*.

संविदामीषणादीनामनुद्भिन्नविशेषकम् ।

यज्ज्ञेयमात्रं तद्बीजं यद्योगाद्बीजता स्वरे

saṃvidāmīṣaṇādināmanudbhinnaviśeṣakam. (85)

yajjñeyamātram tadbījaṃ yadyogādbījatā svare

In which the knowable of desirous supreme consciousness is not an apparition and by which the seedness in the vibration takes place and unites, is called seed.

ŚRĪTANTRĀLOKAḤ

तस्य बीजस्य सैवोक्ता विसिसृक्षा य उद्भवः
यतो ग्राह्यमिदं भास्यद्भिन्नकल्पं चिदात्मनः ।
tasya bījasya saivoktā visisrṣṣā ya udbhavaḥ
yato grāhyamidaṁ bhāsyadbhinnakalpaṁ cidātmanaḥ. (86)
एष क्षोभः क्षोभणा तु तूष्णीभूतान्यमातृगम्
हठाद्यदौदासीन्यांश्चावनं संविदो बलात् ।
esa kṣobhaḥ kṣobhaṇā tu tūṣṇībhūtānyamātrgam
haṭhādyadaudāsīnyāṁśacyāvanam saṁvido balāt. (87)

That is called the throb or spanda (*visisrṣṣā*) of seed. This is origination. By the virtue of it, this receiving world appears as different from the supreme consciousness (*cidātmā*). This is vibration (*kṣobha* or agitation). And that is *kṣobhaṇā* or the base of vibration which exists in tranquility yet excludes the indiffrent part of the experient by the power of supreme consciousness.

जातापि विसिसृक्षासौ यद्विमर्शान्तरैक्यतः
कृतार्था जायते क्षोभाधारोऽत्रैतत्प्रकीर्तितम् ।
jātāpi visisrṣṣāsau yadvimarśāntaraikyataḥ
kṛtārthā jāyate kṣobhādhāro 'traitatprakrīritam. (88)

This desire for creation is called here the base of agitation which takes birth yet obliged unifying with other vibration (*vimarśa*).

ततस्तदान्तरं ज्ञेयं भिन्नकल्पत्वमिच्छति
विश्वबीजादतः सर्वं बाह्यं बिम्बं विवर्त्स्यति ।
tatastadāntaram jñeyam bhinnakalpatvamicchati
viśvabijādataḥ savaṁ bāhyaṁ bimbam vivartsyati. (89)

After this, that hidden knowable wants to be different. For this, from the world seed, this entire exterior image reflects.

ŚRĪTANTRĀLOKAḤ

क्षोभ्यक्षोभकभावस्य सतत्त्वं दर्शितं मया
श्रीमन्महेश्वरेणोक्तं गुरुणा यत्प्रसादतः ।
*kṣobhyakṣobhakabhāvasya satattvaṃ darśitaṃ mayā
śrīmanmaheśvareṇoktaṃ guruṇā yatprasādataḥ. (90)*

That real nature of the state of agitable-agitation is shown by me as the grace of my teacher śrīmanmaheśvara.

प्रकृतं ब्रूमहे नेदं बीजं वर्णचतुष्टयम्
नापि योनिर्यतो नैतत्क्षोभाधारत्वमुच्छति ।
*prakṛtaṃ brūmahe nedaṃ bījaṃ varṇacatuṣṭayam
nāpi yoniryato naitatḥkṣobhādhāratvamṛcchati. (91)*

Now to discuss about the presented-these four syllables (R, R, Lr, Lr) Are neither seed nor vegina, for these don't become the base of agitation.

आत्मन्येव च विश्रान्त्या तत्प्रोक्तममृतात्मकम्
इत्थं प्रागुदितं यत्तत्पञ्चकं तत्परस्परम् ।
उच्छलद्विविधाकारमन्योन्यव्यतिमिश्रणात्
*ātmanyeva ca viśrāntyā tatproktamamṛtātmakam
itthaṃ prāguditaṃ yattatpañcakaṃ tatparasparam. (92)*
ucchaladvividhākāramanyonyavyatimiśraṇāt

Thus the already said fives (a,i,ī,u and ū)¹ appear in various forms and colours for its mixture. That which is *spanda* (throb) at *anuttara* and that which is ecstatic bliss, culminates amazingly by the collision of desire and the externalization of desire.

1. fives are *anuttara*, *icchā* *īśāna*, *unmeṣa* and *ūnatārūpa*.

ŚRĪTANTRĀLOKAḤ

योऽनुत्तरः परः स्पन्दो यश्चानन्दः समुच्छलन्।
ताविच्छोन्मेषसङ्घट्टाद्गच्छतोऽतिविचित्रताम्
yo 'nuttaraḥ paraḥ spando yaścānandaḥ samucchalan. (93)
tāvicchonmeṣaṅghaṭṭādgacchato 'tivicitratām

That which is *spanda* at *anuttara* and that which is ecstatic bliss, culminates amazingly by the collision of desire and the externalization of desire.

अनुत्तरानन्दचित्ता इच्छाशक्तौ नियोजिते ।
त्रिकोणमिति तत्प्राहुर्विसर्गामोदसुन्दरम्
anuttarānandacitī icchāśaktau niyojite, (94)
trikoṇamiti tatprāhurvisargāmodasundaram

When *anuttara* and *ānanda*, which are the essential forms of *cit*, join the power of will (*icchāśakti*), it is called (by scholars) a triangle which is much beautiful than *visarga*¹ and *āmoda*².

अनुत्तरानन्दशक्ती तत्र रूढिमुपागते ।
त्रिकोणद्वित्वयोगेन ब्रजतः षडरस्थितिम्
anuttarānandaśaktī tatra rūḍhimupāgate. (95)
trikoṇadvitvayogena vrajataḥ ṣaḍarasthitim

In that, when *anuttara*, *ānanda* and *śakti* attain the growth (or germination), they attain the state of hexagon by adding two triangles.

1. emanation, 2. delight

ŚRĪTANTRĀLOKAḤ

त एवोन्मेषयोगेऽपि पुनस्तन्मयतां गते ।

क्रियाशक्तेः स्फुटं रूपमभिव्यङ्क्तः परस्परम्

ta evonmeṣayoge 'pi punastanmayatām gate. (96)

kriyāśakteḥ sphuṭam rūpamabhivyāṅktaḥ parasparam

When both (the same *anuttara* and *ānanda*) attain assimilation again by joining the externalizing desire, they express mutually the burst form of the power of action, or burstforth the power of action.

इच्छोन्मेषगतः क्षोभो यः प्रोक्तस्तदगतेरपि ।

ते एव शक्ती ताद्रूप्यभागिन्यौ नान्यथास्थिते

icchonmeṣagataḥ kṣobho yaḥ proktastadgaterapi. (97)

te eva śakti tādrūpyabhāginyau nānyathāsthite

By dwelling in the state of agitation, which is of desire and the externalization of desire, both powers attain the nature of these, not by staying elsewhere.

नन्वनुत्तरतानन्दौ स्वात्मना भेदवर्जितौ ।

कथमेतावतीमेनां वैचित्री स्वात्मनि श्रितौ

nanvanuttaratānandau svātmanā bhedavarjitau. (98)

kathametāvalīmenāṃ vaicitrīṃ svātmani śritau

शृणु तावदयं संविन्नाथोऽपरिमितात्मकः ।

अनन्तशक्तिवैचित्र्यलयोदयकलेश्वरः

śṛṇu tāvadayaṃ saṁvinnātho 'parimitātmakaḥ. (99)

anantaśaktivaicitryalayodayakaleśvaraḥ

The question is – If *anuttara* and *ānanda* are mutually devoid of division, how they attain the enormous amazing state within themselves? The answer is – Listen! This *saṁvinnātha* is boundless (or omnipresent) and the lord of art of appearance and disappearance of infinite diversified power.

ŚRĪTANTRĀLOKAḤ

अस्थास्यदेकरूपेण वपुषा चेन्महेश्वरः ।
महेश्वरत्वं संवित्त्वं तदत्यक्ष्यद् घटादिवत्
asthāsyadekarūpeṇa vapuṣā cenmaheśvaraḥ. (100)
maheśvaratvaṁ samvittvaṁ tadatyakṣyad ghaṭādivat

If the lord (*paramēśvara*) were stay with the body of one single form, he might have been left the state of *maheśvara* and supreme consciousness.

परिच्छिन्नप्रकाशत्वं जडस्य किल लक्षणम् ।
जडाद्विलक्षणो बोधो यतो न परिमीयते
paricchinna prakāśatvaṁ jaḍasya kila lakṣaṇam. (101)
jaḍādvilakṣaṇo bodho yato na parimīyate
तेन बोधमहासिन्धोरुल्लासिन्यः स्वशक्तयः ।
आश्रयन्त्यूर्मय इव स्वात्मसङ्घट्टचित्रताम्
tena bodhamahāśindhorullāśinyāḥ svaśaktayaḥ. (102)
āśrayantyūrmaya iva svātmasaṅghaṭṭacitratām

To spread (out) and to reflect (in) (by the other) is the characteristic of root. Since the consciousness is outstanding than root, it is boundless.

Hence, the powers which rise from the ocean of supreme consciousness, bear its own amazing collision as the ocean-waves.

स्वात्मसङ्घट्टवैचित्र्यं शक्तीनां यत्परस्परम् ।
एतदेव परं प्राहुः क्रियाशक्तेः स्फुटं वपुः
svātmasaṅghaṭṭavaicitryaṁ śaktīnāṁ yatparasparam. (103)
etadeva param prāhuḥ kriyāśakteḥ sphuṭaṁ vapuḥ

The amazing state of powers appears from its own pure collision, is called the absolute broken (burst) body of the power of action.

ŚRĪTANTRĀLOKAḤ

अस्मिंश्चतुर्दशे धाम्नि स्फुटीभूतत्रिशक्तिके ।
त्रिशूलत्वमतः प्राह शास्ता श्रीपूर्वशासने
asmīmaścaturdaśe dhāmni sphuṭībhūtatrisaktike. (104)
triśūlatvamataḥ prāha śāstā śrīpūrvaśāsane

When the three powers (desire, knowledge and action) burst at this fourteenth abode, that are called 'Triśūla' by śāstā in *malinī vijayatantra*.

निरञ्जनमिदं चोक्तं गुरुभिस्तत्त्वदर्शिभिः ।
शक्तिमानञ्ज्यते यस्मान्न शक्तिर्जातु केनचित्
nirañjanamidaṁ coktaṁ gurubhistattvadarśibhiḥ. (105)
śaktimānañjyate yasmānna śaktirjātu kenacit

This is called 'nirañjana' by the seer teacher. Because only śaktimāna reflects everywhere, power never reflects by any one.

इच्छा ज्ञानं क्रिया चेति यत्पृथक्पृथगञ्ज्यते ।
तदेव शक्तिमत्स्वैः स्वैरिष्यमाणादिकैः स्फुटम्
icchā jñānaṁ kriyā ceti yatpṛthakpṛthagañjyate. (106)
tadeva śaktimatsvaiḥ svairiṣyamānādikaiḥ sphuṭam

The power of desire, knowledge and action, is the almighty Śaktimāna, expresses separately and bursts through His freewill etc.

एतत्त्रितयमैक्येन यदा तु प्रस्फुरेत्तदा ।
न केनचिदुपाधेयं स्वस्वविप्रतिषेधतः
etattritayamaikyena yadā tu prasphurettadā. (107)
na kenacidupādheyam svasvavipratīṣedhataḥ

After unification, when these powers vibrate (or throb), it do not express by anyone by dint of its own inherent quality.

ŚRĪTANTRĀLOKAḤ

लोलीभूतमतः शक्तित्रितयं तत्त्रिशूलकम्
यस्मिन्नाशु समावेशाद्भवेद्योगी निरञ्जनः ।
lolībhūtamataḥ śaktitritayaṁ tattriśūlakam
yasminnāśu samāveśādbhavedyogī nirañjanaḥ. (108)

Therefore this unified power is *triśūla* (trident), *yogin*, by dwelling in this unity, transforms then and there into *Nirañjana*, the seer.

इत्थं परामृतपदादारभ्याष्टकमीदृशम्
ब्राह्म्यादिरूपसंभेदाद्यात्यष्टाष्टकतां स्फुटम् ।
itthaṁ parāmṛtapadādārabhyāṣṭakamīdṛśam
brāmhyaādirūpasambhedādyātyaṣṭāṣṭakatāṁ sphuṭam. (109)

Hence it turns into the multiplicity of eight (i.e. 8 x 8) by uniform starting from *parāmṛta* and passing through *aṣṭaka brāmhī*¹ (the eight state).

अत्रानुत्तरशक्तिः सा स्वं वपुः प्रकटस्थितम्
कुर्वन्त्यपि ज्ञेयकलाकालुष्याद्विन्दुरूपिणी ।
atrānuttaraśaktiḥ sā svaṁ vapuḥ prakaṭasthitam
kurvantyapi jñeyakalākāluṣyādvindurūpiṇī (110)

At this state, the power of *Anuttara* takes the form of *bindu* for the impurity of knowable *kalā* (one of the bondages) raises though this power manifests its form.

1. *Ri, Ṛ, Lr. e, ai, o, au* are called *varṇāṣṭaka* and *brāhmī, māheśī, kaumārī, vaiṣṇavī, aindrī, yāmyā, cāmunḍā* and *yogeśī* are called *devyaṣṭaka*.

ŚRĪTANTRĀLOKAḤ

उदितायां क्रियाशक्तौ सोमसूर्याग्निधामनि

अविभागः प्रकाशो यः स बिन्दुः परमो हि नः ।

uditāyām kriyāśaktau somasūryāgnidhāmani

avibhāgaḥ prakāśo yaḥ sa binduḥ paramo hi naḥ. (111)

When the power of action reflects upon *soma* (the essence of ecstasy), *sūrya* (the sun) and *agni* (the fire) and we attain the indivisible Light, that is our absolute 'bindu'.

तत्त्वरक्षाविधाने च तदुक्तं परमेशिना

हृत्पद्ममण्डलान्तःस्थो नरशक्तिशिवात्मकः ।

बोद्धव्यो लयभेदेन बिन्दुर्विमलतारकः

tattvarakṣāvidhāne ca taduktaṁ parameśinā

hṛtpadmamaṇḍalāntaḥstho naraśaktiśivātmaḥ. (112)

boddhavyo layabhedena vindurvimalatārakaḥ

The same *Parameśvara* said in the *Tattvarakṣāvidhāna* (the scripture) - the power of man and the essential nature of *Śiva* situated in the *maṇḍala* (house) of heart-lotus, must be attained by the help of *layabheda*. *Naraśakti* and *Śivasvarūpa* are called in a single word-*vimalatāraka bindu*.

योऽसौ नादात्मकः शब्दः सर्वप्राणिष्ववस्थितः ।

अध ऊर्ध्वविभागेन निष्क्रियेणावतिष्ठते

yo 'sau nādātmakaḥ śabdaḥ sarvaprāṇiṣvavasthitaḥ. (113)

adha ūrdhvvavibhagena niṣkriyeṇāvatīṣṭhate

This *nādātmaka* word (*nāda*, the first vibration) situated in every creature, dwells in this inactive lower-upper portion. The first word 'a' is immanent.

ŚRĪTANTRĀLOKAḤ

ह्लादतैक्ष्ण्यादि वैचित्र्यं सितरक्तादिकं च यत् ।
स्वयं तन्निरपेक्षोऽसौ प्रकाशो गुरुराह च
hlādataikṣṇyādi vaicitryaṃ sitaraktādikam ca yat. (11
svayaṃ tannirpekṣo 'sau prakāśo gururāha ca

That, which is with ecstasy etc. and with white blood etc., is the same absolute Light. This is said by the spiritual teacher also.

यन्न सूर्यो न वा सोमो नाग्निर्भासयतेऽपि च ।
न चार्कसोमवह्नीनां तत्प्रकाशाद्विना महः
किमप्यस्ति निजं किं तु संविदित्थं प्रकाशते ।
yanna sūryo na vā somo nāgnirbhāsayate 'pi ca. (11
na cārkasomavahnīnām tatprakāśādvīnā mahah
kimapyasti nijam kiṃ tu saṃvidittham prakāśate. (11

This is *saṃvid* (supreme consciousness) which is reflecting in the way, which is neither reflected by the Sun, nor the moon, nor the fire, for the sun, the moon and the fire can not attain its flame without this Light.

स्वस्वातन्त्र्यप्रभावोद्यद्विचित्रोपाधिसङ्गतः
प्रकाशो याति तैक्ष्ण्यादिमवान्तरविचित्रताम् ।
svasvātantryaprabhāvodyadvicitropādhisaṅgataḥ
prakāśo yāti taikṣṇyādimavāntaravicitratām. (11

This light, out of its attainment with amazing splendours which reflect through (its own) freewill, attains abstract amazings like its intensity etc.

ŚRĪTANTRĀLOKAḤ

दुर्दर्शनोऽपि घर्मशुः पतितः पाथसां पथि
नेत्रानन्दत्वमभ्येति पश्योपाधेः प्रभाविताम् ।

*durdarśano 'pi gharmānśuḥ patitah pāthasām pathi
netrānandatvamabhyeti paśyopādheḥ prabhāvitam. (118)*

Look at the effect of the splendour-when the farsighted sun reflects into a pond etc., it soothes the eyes.

सूर्यादिषु प्रकाशोऽसावुपाधिकलुषीकृतः
संवित्प्रकाशं माहेशमत एव ह्यपेक्षते ।

*sūryādiṣu prakāśo 'sāvupādhikaluṣīkṛtaḥ
saṁvitprakāśam māheśamata eva hyapekṣate. (119)*

This light has been polluted by the splendour in the sun etc. So it expects (awaits) the light of supreme consciousness.

प्रकाशमात्रं सुव्यक्तं सूर्य इत्युच्यते स्फुटम्
प्रकाश्यवस्तुसारांशवर्षि तत्सोम उच्यते ।

*prakāśamātram suvyaktaṁ sūrya ityucyate sphuṭam
prakāśyavastusārāṁśavarṣi tatsoma ucyate. (120)*

The sun is said as well-expressed light, this is clear. And which rains the essence of this light is called the moon (or soma).

ŚRĪTANTRĀLOKAḤ

सूर्यं प्रमाणमित्याहुः सोमं मेयं प्रचक्षते
अन्योन्यमवियुक्तौ तौ स्वतन्त्रावप्युभौ स्थितौ ।
भोक्तृभोग्योभयात्मैतदन्योन्योन्मुखतां गतम्
ततो ज्वलनचिद्रूपं चित्रभानुः प्रकीर्तितः ।
योऽयं वह्नेः परं तत्त्वं प्रमातुरिदमेव तत्

*sūrya pramāṇamityāhuḥ samaṁ meyaṁ pracakṣate
anyonyamaviyuktau tau svatantrāvapyaubhau sthitau. (121)
bhoktr̥bhogyobhayātmaitadanyonyonmukhatām gatam
tato jvalanacidrūpaṁ citrabhānuḥ prakīrtitaḥ. (122)
yo 'yaṁ vahnēḥ paraṁ tattvaṁ pramāturidameva tat*

The sun is called proof and the moon is to be proved. Though they are independent but they stay mutually together. They are relatively mutual as enjoyer, to be enjoyed and both. So the essential nature of flaming consciousness is called *citrabhānu* or fire. This essential absolute element of fire is actually the experient, knower.

संविदेव तु विज्ञेयतादात्म्यादनपेक्षिणी ।
स्वतन्त्रत्वात्प्रमातोक्ता विचित्रो ज्ञेयभेदतः
*saṁvideva tu vijñeyatādātmyādanapekṣiṇī. (123)
svatantratvātpramātoktā vicitro jñeyabhedataḥ*

The supreme consciousness is the absolute for it recoinciles with the knowable. It is called experient for its freedom and that experient is amazing for it is different from knowable.

सोमांशदाह्यवस्तुत्थवैचित्र्याभासबृंहितः ।
तत एवाग्निरुदितश्चित्रभानुर्महेशिना
*somāṁśadāhyavastūthavaicitryābhāsabrm̐hitaḥ (124)
tata evāgniruditaścitrabhānurmaheśinā*

The special fire is called *citrabhānu* by the lord which turns special by the appearance of born amazing produced by the partial flammable thing of *soma*.

ŚRĪTANTRĀLOKAḤ

ज्ञेयाद्युपायसङ्घातनिरपेक्षैव संविदः ।

स्थितिर्माताहमस्मीति ज्ञाता शास्त्रज्ञवद्यतः

jñeyādyupāyasaṅghātanirapekṣaiva saṁvidah. (125)
sthitirmātāhamasmīti jñātā śāstrajñavadyataḥ

The state of supreme consciousness 'I Am', absolute from the knowable etc. means and collision is called *pramātā*, the experient or the knower. By this, the knower is used for super consciousness as the knower of scripture, among human beings.

अज्ञ एव यतो ज्ञातानुभवात्मा न रूपतः ।

न तु सा ज्ञातृता यस्यां शुद्धज्ञेयाद्यपेक्षते

ajña eva yato jñātānubhavātmā na rūpataḥ. (126)
na tu sā jñātrīta yasyām śuddhajñeyādyapekṣate

He is not knower who knows not through his essential nature but experience. This is not the state of knowledge from whom pure knowable etc. are expected.

तस्यां दशायां ज्ञातृत्वमुच्यते योग्यतावशात् ।

मानतैव तु सा प्राच्यप्रमातृपरिकल्पिता

tasyām daśāyām jñātrītvamucyate yogyatāvaśāt. (127)
mānataiva tu sā prācyapramātrīparikalpitā

In that condition, this is called the state of knowledge or knowledgehood due to ability. (Actually) that is the state of evidence imagined by the foreknower.

उच्छलन्त्यपि संवित्तिः कालक्रमविवर्जनात् ।

उदितैव सती पूर्णा मातृमेयादिरूपिणी

ucchalantyapi saṁvittiḥ kālakramavivarjanāt. (128)
uditaiva satī pūrṇā mātṛmeyādirūpiṇī

The supreme consciousness is full and perfect, devoid of evolution of time, though enjoys the forms of knower and knowable.

ŚRĪTANTRĀLOKAḤ

पाकादिस्तु क्रिया कालपरिच्छेदात्कमोचिता ।
मतान्त्यक्षणवन्ध्यापि न पाकत्वं प्रपद्यते
pākādīstu kriyā kālaparicchedāt kramocitā. (129)
matāntyākṣaṇavandhyāpi na pākatvaṁ prapadyate

The action like cooking etc. is called *krama*, order, or lineage due to the evolution of time. If it goes devoid of cooking, it is not called the action of cooking.

इत्थं प्रकाशतत्त्वस्य सोमसूर्याग्निता स्थिता ।
अपि मुख्यं तत्प्रकाशमात्रत्वं न व्यपोह्यते
itthaṁ prakāśatattvasya somasūryāgnitā sthitā. (130)
api mukhyaṁ tatprakāśamātratvaṁ na vyapohyate

Thus the main being of lightness never disappears or vanishes from the light element though it consists of *soma*, *sūrya* and *agni*-state.

एषां यत्प्रथमं रूपं ह्रस्वं तत्सूर्य उच्यते ।
क्षोभानन्दवशाद्दीर्घविश्रान्त्या सोम उच्यते
यत्तत्परं प्लुतं नाम सोमानन्दात्परं स्थितम् ।
प्रकाशरूपं तत्प्राहुराग्नेयं शास्त्रकोविदाः
eṣāṁ yatprathamam rūpaṁ hr̥svaṁ tatsūrya ucyate. (131)
kṣobhānandavaśāddīrghaviśrāntyā soma usyate
yattatparam plutaṁ nāma somānandātparam sthitam. (132)
prakāśarūpaṁ tatprāhurāgneyaṁ śāstrakovidāḥ

Its first *hr̥sva*¹-form is called sun. It is called *soma*², because it rests for a long while in the bliss out of agitation. It is called *pluta*³ because it is beyond ecstasy and bliss. The scholars term it light of the fire-form, or firesome light.

1. Short in stature, 2. ecstasy, 3. floating

ŚRĪTANTRĀLOKAḤ

अत्र प्रकाशमात्रं यत्स्थिते धामत्रये सति ।
उक्तं विन्दुतया शास्त्रे शिवविन्दुरसौ मतः
atra prakāśamātram yatsthithe dhāmatraye sati. (133)
uktaṁ vindutayā śāstre śivavindurasau mataḥ

The pure light is called *bindu*¹ in the scripture after settling all the three stations as ecstasy, sun and fire. This is considered as *Śiva-bindu*.

मकारादन्य एवायं तच्छायामात्रधृद्यथा ।
रलहाः षष्ठवैसर्गवर्णरूपत्वसंस्थिताः
makārādanya evāyaṁ tacchāyāmātradhṛdyathā. (134)
ralahāḥ ṣaṣṭhavaṣṭhārgavarṇarūpatvasaṁsthitāḥ

This (*bindu*) is different from *makāra*. This is merely its shadow. This consists of the syllables *ra*, *la* and *ha*.

इकार एव रेफांशच्छाययान्यो यथा स्वरः ।
तथैव महलेशादः सोऽन्यो द्वेधाऽस्वरोऽपि सन्
ikāra eva rephāṁśacchāyayānyo yathā svarah. (135)
tathaiva mahaleśādaḥ so 'nyo dvedhā 'svaro 'pi san

As the *ikāra* converts into other vowels due to the shadow of *repha-amśa*, so inspite of being vowel, *a* converts into *aṁ* and *aḥ*, two forms due to the touch of *ma* and *ha*.

अस्यान्तर्विसृक्षसौ या प्रोक्ता कौलिकी परा ।
सैव क्षोभवशादेति विसर्गात्मकतां ध्रुवम्
asyāntarvisisṛkṣasau ya proktā kaulikī parā. (136)
saiva kṣobhavaśādeti visargātmakatāṁ dhruvam

Akāra (the alphabet 'A', which is the form of *anuttara*) transforms into *visarga* (emanation) with absolute certainty out of agitation. Its quality of emanation is called *para kaulikī*.

1.the dot

ŚRĪTANTRĀLOKAḤ

उक्तं च त्रिशिरःशास्त्रे कलाव्याप्त्यन्तचर्चने ।
कला सप्तदशी तस्मादमृताकाररूपिणी
uktaṃ ca triśiraḥśāstre kalāvyāptyantacarcane. (137)
kalā saptadaśī tasmādamṛtākārarūpiṇī
परापरस्वस्वरूपबिन्दुगत्या विसर्पिता ।
प्रकाश्यं सर्ववस्तूनां विसर्गरहिता तु सा
parāparasvasvarūpabindugatyā visarpitā. (138)
prakāśyaṃ sarvavastūnāṃ visargarahitā tu sā
शक्तिकुण्डलिका चैव प्राणकुण्डलिका तथा ।
विसर्गप्रान्तदेशे तु परा कुण्डलिनीति च
śaktikuṇḍalikā caiva prāṇakuṇḍalikā tatha. (139)
visargaprāntadeśe tu parā kuṇḍalinīti ca
शिवव्योमेति परमं ब्रह्मात्मस्थानमुच्यते ।
विसर्गमात्रं नाथस्य सृष्टिसंहारविभ्रमाः
śivavyometi paramaṃ brhmātmasthānamucyate. (140)
visargamātraṃ nāthasya sṛṣṭisaṃhāravibhramāḥ

It is said while discussing the phase-expansion-principle that, the seventeenth phase or aspect (*kalā*) vibrates in the form of *apara svasvarūpa bindu*. Its essential form is *amṛta* (non-death). This gives light to everything. When this is devoid of emanation, this takes the form of *śaktikuṇḍalikā* (the serpent power) and *prāṇakuṇḍalikā* (the serpent force), and at the last stage of emanation, this is *parākuṇḍalinī* (beyond the form of serpentine). That will convert into the absolute state of *Brahma* named *Śivavyoma*. That illusion between creation and destruction is only the emanation of the Absolute, the Lord.

स्वात्मनः स्वात्मनि स्वात्मक्षेपो वैसर्गिकी स्थितिः ।
svātmanah svātmani svātmakṣepo vaisargikī sthitiḥ. (141)

My own nature in emergence by me within me is emanation.

ŚRĪTANTRĀLOKAḤ

विसर्ग एवमुत्सृष्ट आश्यानत्वमुपागतः

हंसः प्राणो व्यञ्जनं च स्पर्शश्च परिभाष्यते ।

visarga evamutsrṣṭa āśyānatvamupāgataḥ

haṁsaḥ prāṇo vyañjanaṁ ca sparśaśca paribhaṣyate. (142)

This is emanation which is known as *hamsa*, *prāṇa*, *vyañjana* and *sparśa* (swan, breath or life force, consonant or manifesting and touch respectively) when it emanates and takes gross form.

अनुत्तरं परं धाम तदेवाकुलमुच्यते

विसर्गस्तस्य नाथस्य कौलिकी शक्तिरुच्यते ।

anuttaraṁ paraṁ dhāma tadevākulamucyate

visargastasya nāthasya kaulikī śaktirucyate. (143)

Anuttara, is the highest plane of reality. That is known as *akula*¹. His state of manifestation or emanation (*visarga*) is the *kaulikī* power (*Kaulikī śakti*) of the supreme Lord.

विसर्गता च सैवास्या यदानन्दोदयकमात्

स्पष्टीभूतक्रियाशक्तिपर्यन्ता प्रोच्छलत्स्थितिः ।

visargatā ca saivāsyā yadānandodayakramāt

spaṣṭībhūtakriyāśaktiparyantā procchalatsthitiḥ. (144)

The state of manifested vibration or throb in order to attain the *bliss*² till her power is the emanating state of *kaulikī*³-power.

1. *kula* is *Śakti* and *akula* is *Śiva*, 2. Wonderful joy of creativity,
3. all-transcending light of consciousness, this *Śakti* manifesting herself in 36 *tatvas*.

ŚRĪTANTRĀLOKAḤ

विसर्ग एव तावान्यदाक्षिप्तैतावदात्मकः

इयद्रूपं सागरस्य यदनन्तोर्मिसंततिः ।

*visarga eva tāvānyadākṣiptaitāvadātmakah
iyadrūpaṃ sāgarasya yadanantormisantatiḥ. (145)*

As infinite waves of an ocean appear as different to ocean but actually one, so the expanded form of emanation appears different but united with the one, absolute.

अत एव विसर्गोऽयमव्यक्तहकलात्मकः

कामतत्त्वमिति श्रीमत्कुलगुह्वर उच्यते ।

*ata eva visargo 'yamavyaktahakalātmakah
kāmatattvamiti śrīmatkulaguhvara ucyate. (146)*

So this emanation is called *kāmatattva* (the principle of desire) which is unexpressed, of the syllable of 'ha', the phase-as is total in the scripture *kulaguhvara śāsta*.

यत्तदक्षरमव्यक्तं कान्ताकण्ठे व्यवस्थितम्

ध्वनिरूपमनिच्छं तु ध्यानधारणवर्जितम् ।

तत्र चित्तं समाधाय वशयेद्युगपज्जगत्

*yattadakṣaramavyaktaṃ kāntākāṇṭhe vyavasthitam
dhvanirūpamaniccham tu dhyānadhāraṇavarjītam' (147)
tatra cittaṃ samādhāya vaśayeddyugapajjagat*

That syllable, which rests in the throat of *kāntā* unexpressed, is the form of sound, or of sound-form and is devoid of concentration and contemplation without any desire(that *ha* emanation). One can control the entire world by absorbing the mind in that.

ŚRĪTANTRĀLOKAḤ

अत एव विसर्गस्य हंसे यद्वत्स्फुटा स्थितिः ।
तद्वत्सानुत्तरादीनां कादिसान्ततया स्थितिः
ata eva visargasya haṁse yadvatsphuṭā sthitiḥ. (148)
tadvatsānuttarādīnāṁ kādisāntatayā sthitiḥ

Hence the clear state of *haṁsa* in emanation is same as the state from *ka* to *sa* in the *anuttara* etc.

अनुत्तरात्कवर्गस्य सूतिः पञ्चात्मनः स्फुटम् ।
पञ्चशक्त्यात्मतावेश एकैकत्र यथा स्फुटः
anuttarāṅkavargasya sūtiḥ pañcātmanāḥ sphuṭam. (149)
pañcaśaktyātmatāveśa ekaikatra yathā sphuṭaḥ

As the creation of five-letter group of 'k' syllable is clear, so the entry (or absorption) of five powers in each letter (or syllable) also gleam.

इच्छाशक्तेः स्वस्वरूपसंस्थाया एकरूपतः ।
चवर्गः पञ्चशक्त्यात्मा कमप्रस्फुटतात्मकः
icchāśakteḥ svasvarūpasamsthāyā ekarūpataḥ. (150)
cavargaḥ pañcaśaktyātmā kramaprasphuṭatātmakaḥ
या तूक्ता ज्ञेयकालुष्यभाक्क्षिप्रचरयोगतः ।
द्विरूपायास्ततो जातं ट-ताद्यं वर्गयुग्मकम्
yā tuktā jñeyakāluṣyabhākkṣipracarayogataḥ. (151)
dvirūpāyāstato jātaṁ ṭa-tādyam vargayugmakam
उन्मेषात्पादिवर्गस्तु यतो विश्वं समाप्यते ।
unmeṣātpādivargastu yato viśvam samāpyate (152)

The group of *ca* appears out of uniform will-power which rests in its essential nature, this group is full of five-syllable-power and due to this the *krama*¹ is clear. That is said as full of the dross of

1. A system of *Śaiva* philosophy in its own right. According to *kṣemarāja*, it stands for the succession of the cyclic consciousness of emanation, sustenance and withdrawal.

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knowable, produces two groups of *īa*, and *īa*, the two forms out of the unity of dynamic and static desire or will. And the group of *pa* appears out of the externalizing of *icchā śakti*, the power of will, that group ends the world.

ज्ञेयरूपमिदं पञ्चविंशत्यन्तं यतः स्फुटम्
ज्ञेयत्वात्स्फुटतः प्रोक्तमेतावत्स्पर्शरूपकम् ।

*jñeyarūpamidaṃ pañcaviṁśatyantaṃ yataḥ sphuṭam
jñeyatvātsphuṭataḥ proktametāvatsparśarūpakam. (153)*

Since this form of knowable is broken up to twenty five syllables, so this is called touch for this is knowable and burst.

इच्छाशक्तिश्च या द्वेधा क्षुभिताक्षुभितत्त्वतः
सा विजातीयशक्त्यंशप्रोन्मुखी याति यात्मताम् ।

*icchāśaktiśca yā dvedhā kṣubhitākṣubhitatvataḥ
sā vijātiyaśaktyaṁśapronmukhī yāti yātmatām. (154)*

सैव शीघ्रतरोपात्तज्ञेयकालुष्यरूषिता
विजातीयोन्मुखत्वेन रत्वं लत्वं च गच्छति ।

*saiva sīghrataropāttajñeyakāluṣyarūṣitā
vijātiyonmukhatvena ratvaṃ latvaṃ ca gacchati. (155)*

तद्वदुन्मेषशक्तितद्विरूपा वैजात्यशक्तिगा
वकारत्वं प्रपद्येत सृष्टिसारप्रवर्षकम् ।

*tadvadunmeṣaśaktirtdivirūpā vaijātyaśaktigā
vakāratvaṃ prapadyeta sṛṣṭisārapravarṣakam. (156)*

The power of will, which is considered as of two forms -- shaken and unshaken, converts into letter *ya* by tending towards non-familiar power aspect. Then it converts into *ra* and *la* quickly out of it knowable dross and tendency towards power again. In the same way, the powers of externalized will of both forms attain the form of *va* (the letter) by attaining the victorious power as rain of immortality.

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इच्छैवानुत्तरानन्दयाता शीघ्रत्वयोगतः

वायुरित्युच्यते वह्निर्भासनात्स्थैर्यतो धरा ।

icchaivānuttarānandayātā śīghratvayogataḥ

vāyurityucyate vahnirbhāsanātssthairyato dharā. (157)

This is will, by combining *anuttara* and *ānanda* which is called air, due to its quickness, called fire due to its nature to spread and called earth for it is static.

इदं चतुष्कमन्तःस्थमत एव निगद्यते

इच्छाद्यन्तर्गतत्वेन स्वसमाप्तौ च संस्थितेः ।

idaṃ catuṣkamantaḥsthamata eva nigadyate

icchādyantargatvena svasamāptau ca samsthiteḥ. (158)

Therefore these four letters (*ya, ra, la and va*) are called self-contemplated, for these rest in the will etc. and stay in their ends.

सजातीयकशक्तीनामिच्छाद्याना च योजनम्

क्षोभात्मकमिदं प्राहुः क्षोभाक्षेभात्मनामपि ।

sajātīyakaśaktīnāmicchādyānā ca yojanam

kṣobhātmakamidaṃ prāhuḥ kṣobhākṣebhātmanāmapi. (159)

The unity of powers is called agitable; the family of these powers consists of agitable and unagitable.

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अनुत्तरस्य साजात्ये भवेत्तु द्वितीय गतिः

अनुत्तरं यत्तत्रैकं तच्चेदानन्दसूतये ।

*anuttarasya sājātye bhavettu dvitayī gatiḥ
anuttaram yattatraikaṁ tacedānandasūtaye. (160)*

प्रभविष्यति तद्योगे योगः क्षोभात्मकः स्फुटः

अत्राप्यनुत्तरं धाम द्वितीयमपि सूतये ।

न पर्याप्तं तदा क्षोभं विनैवानुत्तरात्मता

*prabhaviṣyati tadyoge yogah kṣobhātmakah sphuṭaḥ
atrāpyanuttaram dhāma dvitīyamapi sūtaye. (161)
na paryāptaṁ tadā kṣobhaṁ vinaivānuttarātmatā*

Anuttara has two movements of its familiar unity, one of which is capable to create *Anuttara Ānanda* (the intense delight of supreme consciousness), and second causes agitation when it unites with *Anuttara*. Here also the second movement of *Anuttarta* is not proper for *dhāma*. In this time, the state of *Anuttara* maintains without agitation.

इच्छा या कर्मणा हीना या चैष्टव्येन रूषिता ।

शीघ्रस्थैर्यप्रभिन्नेन त्रिधा भावमुपागता

icchā yā kramaṇā hīnā yā caiṣṭavyena rūṣitā. (162)

śīghrasthairyaprabhinnena tridhā bhāvamupāgatā

अनुन्मिषितमुन्मीलत्प्रोन्मीलितमिति स्थितम् ।

इष्यमाणं त्रिधैतस्यां ताद्रूप्यस्यापरिच्युतेः

anunmiṣitamunmīlatpronmīlitamiti sthitam. (163)

iṣyamāṇaṁ tridhaitasyāṁ tādrūpyasyāparicyuteḥ

तदेव स्वोष्मणा स्वात्मस्वातन्त्र्यप्रेरणात्मना ।

बहिर्भाव्य स्फुटं क्षिप्तं श-ष-सत्रितयं स्थितम्

tadeva svoṣmaṇā svātmasvātantryapreraṇātmanā. (164)

bahirbhāvya sphuṭaṁ kṣiptaṁ śa-ṣa-satritayaṁ sthitam

Hence this will bursts into three forms out of its dynamism and stillness, for it unites with action and also with actionless, (i.e. devoid of action). These three are *anunmiṣita*, *unmiṣita* and

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pronmīlita. They never leave their positions, inspite of that three kinds of desire-potency dwell in them. The same, inspired by its freewill, appear out of its outer form of heat, turn into three shaken letters *śa*, *ṣa* and *sa*.

तत एव सकारेऽस्मिन्स्फुटं विश्वं प्रकाशते ।

अमृतं च परं धाम योगिनस्तत्प्रचक्षते

tata eva sakāre 'smiṁsphuṭaṁ viśvaṁ prakāśate. (165)

amṛtaṁ ca paraṁ dhāma yoginastatpracakṣate

Hence the world reflects vividly in these (group of) 'sa' syllables. *yogins* call this absolute state (to stay) of *amṛta*.

क्षोभाद्यन्तविरामेषु तदेव च परामृतम् ।

सीत्कारसुखसद्भावसमावेशसमाधिषु

kṣobhādyantavirāmeṣu tadeva ca parāmṛtam. (166)

sītkārasukhasadbhāvasamāveśasamādhiṣu

तदेव ब्रह्म परममविभक्तं प्रचक्षते ।

tadeva brahma paramamavibhaktaṁ pracakṣate.(167)

The same *parāmṛta*, at the beginning and the end stations of agitation, is felt as pleasure, goodness, unity and meditation. This is reffered by the seers as absolute, undivided *brahma*.

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उवाच भगवानेव तच्छ्रीमत्कुलगुह्वरे
शक्तिशक्तिमदैकात्म्यलब्धान्वर्थाभिधानके ।

*uvāca bhagavāneva tacchrīmatkulaguhvare
śaktiśaktimadaikātmīyalabdhānvarthābhīdhānake. (168)*

काकचञ्चुपुटाकारं ध्यानधारणवर्जितम्
विषतत्त्वमनच्चाख्यं तव स्नेहात्प्रकाशितम् ।

*kākacañcupuṭākāraṁ dhyānadhāraṇavarjitam
viṣatattvamanackāhyaṁ tava snehātprakāśitam. (169)*

The lord himself said in *Śrīmat kulaguhvara*, by attaining the immortal saying out of the unity of *Śakti* and *Śaktimāna*, that (O Deity!), I, in the form of closed beak of crow, devoid of concentration and contemplation, out of your affection, reflected the poison which too is devoid of its essence.

कामस्य पूर्णता तत्त्वं सङ्घट्टे प्रविभाव्यते
विषस्य चामृतं तत्त्वं छाद्यत्वेऽणोश्च्युते सति ।

*kāmasya pūrṇatā tattvaṁ saṅghaṭṭe pravibhāvīyate
viṣasya cāmṛtaṁ tattvaṁ chhādyatve 'ṇoścyute sati. (170)*

The mystery of the fullness of sexual art is felt in copulation and the enormous essence of *amṛta* (is felt) when the divergence of the individual soul destroys.

व्याप्त्री शक्तिर्विषं यस्मादव्याप्तुश्छादयेन्महः
निरञ्जनं परं धाम तत्त्वं तस्य तु साञ्जनम् ।

क्रियाशक्त्यात्मकं विश्वमयं तस्मात्स्फुरेद्यतः

*vyāptṛī śaktirviṣaṁ yasmādavāptuśchādayenmah
nirañjanaṁ paraṁ dhāma tattvaṁ tasya tu sāñjanaṁ. (171)*
kriyāśaktyātmakaṁ viśvamayam tasmātsphuredyataḥ

Nirañjana is the highest state principle (*parama dhāma*). This world of action - power is his *sāñjana* form. It vibrates by its own power. (*Nirañjana* is qualityless Absolute and *sāñjana* is qualified).

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इच्छा कामो विषं ज्ञानं क्रिया देवी निरञ्जनम् ।

एतत्त्रयसमावेशः शिवो भैरव उच्यते

icchā kāmo viṣaṃ jñānaṃ kriyā devī nirañjanam. (172)

etatrayasamāveśaḥ śivo bhairava ucyate

These, desire means passion, poison means knowledge and the leity of action, are *nirañjana*. *Śiva*, the unity of this trio, is called *ḥhairava*.

अत्र रूढिं सदा कुर्यादिति नो गुरवो जगुः ।

विषतत्त्वे सम्प्रविश्य न भूतं न विषं न च

ग्रहः केवल एवाहमिति भावनया स्फुरेत् ।

atra rūṛhim sadā kuryāditi no guravo jaguḥ. (173)

viṣatattve sampraviśya na bhūtaṃ na viṣaṃ na ca

grahaḥ kevala evāhamiti bhāvanayā sphuret. (174)

We should always contemplate on this-as is said by our teachers. When we enter into the principle of poison, nothing like past or poison appears, only the *aham*-feeling delights.

नन्वत्र षण्ठवर्णैभ्यो जन्मोक्तं तेन षण्ठता

कथं स्यादिति चेद् ब्रूमो नात्र षण्ठस्य सोत्ता ।

तथाहि तत्रगा यासाविच्छाशक्तिरुदीरिता

nanvatra ṣaṇṭhavarṇebhyo janmuktam tena ṣaṇṭhatā

kathaṃ syāditi ced brūmo nātra ṣaṇṭhasya sotṛtā. (175)

tathāhi tatragā yāsāvicchāśaktirudīritā

सैव सूते स्वकर्तव्यमन्तःस्थं स्वेष्टरूपकम् ।

यत्त्वत्र रूषणाहेतुरेषितव्यं स्थितं ततः

भागान्न प्रसवस्तज्जं कालुष्यं तद्वपुश्च तत् ।

saiva sūte svakartavyamantaḥsthaṃ sveṣṭarūpakam. (176)

yattvatra rūṣaṇāhetureṣitayam sthitam tataḥ

bhāgānna prasavastajjaṃ kāluṣyaṃ tadvapuśca tat. (177)

The question is – here it is said about birth from syllables (letters) of six-quality-group, then how does its impotency occur? (i.e. why

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such letters are called impotent?) So we state on this topic-this group of six letters is not progenitor but the will power dwells in it, produces these intrinsic letters out of its duty and essential nature. Here, the cause *eṣṭavya* of *rūṣaṇā* is static. So, one part of it cannot be pregnant. The dross, produced from it, is the same body of it.

ज्ञेयारूषणया युक्तं समुदायात्मकं विदुः

षण्ठं क्षोभकताक्षोभधामत्वाभावयोगतः ।

jñeyārūṣaṇayā yuktam samudāyātmakam viduḥ

ṣaṇṭham kṣobhakatākṣobhadhāmatvābhāvayogataḥ. (178)

Due to absence of agitability and the recipient of agitation, this group, full of *ārūṣaṇā* of knowable, is called the group of six letters.

एतद्वर्णचतुष्कस्य स्वोष्मणाभासनावशात्

ऊष्मेति कथितं नाम भैरवेणामलात्मना ।

etadvarṇacatuṣkasya svoṣmaṇābhāsanāvaśāt

ūṣmeti kathitam nāma bhairaveṇāmālātmanā. (179)

The pure *Bhairava* addressed it, the four letters, as heat, for these reflect by its own free flame.

कादि-हान्तमिदं प्राहुः क्षोभाधारतया बुधाः

kādi-hāntamidam prāhuḥ kṣobhādhāratayā budhāḥ

Scholars consider the letters-from *ka* to *ha*-as the basis of agitation.

योनिरूपेण तस्यापि योगे क्षोभान्तरं व्रजेत् ।

तन्निदर्शनयोगेन पञ्चाशत्तमवर्णता

yonirupeṇa tasyāpi yoge kṣobhāntaram vrajat. (180)

tannidarśanayogena pañcāśattamavarṇatā

That also combines with the vagina produces next agitation. On this principle, the fiftieth letter '*kṣa*' originates.

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पञ्चविंशकसंज्ञेयप्राग्वद्भूमिसुसंस्थितम् ।

चतुष्कं च चतुष्कं च भेदाभेदगतं क्रमात्

pañcaviṁśakasamjñeyapragvadbhūmisusamsthitam. (181)

catuṣkaṁ ca catuṣkaṁ ca bhedābhedagataṁ kramāt

आद्यं चतुष्कं संवित्तेर्भेदसंधानकोविदम् ।

भेदस्याभेदरूढ्येकहेतुरन्यच्चतुष्टयम्

ādyam catuṣkaṁ samvitterbhedasandhānakovidam. (182)

bhedasyābhedarūḍhyekaheturanyaccatuṣṭayam

There are four groups of each on the basis of divergence and non-divergence that exists in the perspective of twenty five letter's right knowable group. The first quadriple explains the divergence of supreme consciousness. The second quadriple produces growth (or germination) of the non-divergence in the divergence.

इत्थं यद्वर्णजातं तत्सर्वं स्वरमयं पुरा ।

व्यक्तियोगाद्ध्यञ्जनं तत्स्वरप्राणं यतः किल

itthaṁ yadvarṇajātaṁ tatsarvaṁ svaramayaṁ purā. (183)

vyaktiyogādvyañjanaṁ tatsvaraprāṇaṁ yataḥ kila

Hence the group of letters is primarily *svara* or vowel before expression. It is consonant after expression, but *svara* is its life force.

स्वराणां षट्कमेवेह मूलं स्याद्वर्णसंततौ ।

षड्देवतास्तु ता एव ये मुख्याः सूर्यरश्मयः

svarāṇām ṣaṭkameveha mūlaṁ syādvārṇasantatau. (184)

ṣaḍdevatāstu tā eva ye mukhyāḥ sūryaraśmayah

Only (first) six vowels are the roots (prime) (of light) of letter-groups. They are actually six deities, supreme rays of sun.

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सौराणामेव रश्मीनामन्तश्चान्द्रकला यतः ।

अतोऽत्र दीर्घात्रितयं स्फुटं चान्द्रमसं वपुः

saurāṇāmeva raśmīnāmantaścāndrakalā yataḥ. (185)
ato 'tra dīrghatritayam sphuṭam cāndramasaṁ vapuḥ

Since *candrakalā* (phase of moon) dwells within the sun-rays, therefore in these off-spring of three vowels, three bodies of moon (*ā*, *ī* and *ū*) do express.

चन्द्रश्च नाम नैवान्यो भोग्यं भोक्तुश्च नापरम् ।

भोक्तैव भोग्यभावेन द्वैविध्यात्संव्यवस्थितः

candraśca nāma naivanyo bhogyam bhoktuśca nāparam. (186)
bhoktaiva bhogyabhāvena dvaividhyātsamvyavasthitah

घटस्य न हि भोग्यत्वं स्वं वपुर्मार्तृगं हि तत् ।

अतो मातरि या रूढिः सास्य भोग्यत्वमुच्यते

ghaṭasya na hi bhogyatvaṁ svaṁ vapurmārtṛgaṁ hi tat. (187)
ato mātari yā rūḍhiḥ sāsya bhogyatvamucyate

Candra (the moon) is simply a name and nothing else. It is the enjoyment of the enjoyer only. This is enjoyer who differentiates himself as two forms, the enjoyer and to be enjoyed. The thing 'to be enjoyed' is not the subject of enjoyment of the body but of the experient. Therefore the germination or growth within the experient is the thing enjoyable for the enjoyed.

अनुत्तरं परामृश्यपरामर्शकभावतः ।

सङ्घट्टरूपतां प्राप्तं भोग्यमिच्छादिकं तथा

anuttaram parāmṛśyaparāmarśakabhāvataḥ. (188)
saṅghaṭṭarūpatāṁ prāptaṁ bhogyamicchādikaṁ tathā

This is *anuttara* who transforms into 'to be enjoyed' when this gets the collision-form out of the suggestive-suggested emotion. The desire etc. also converts itself into this form similarly.

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अनुत्तरानन्दभुवामिच्छाद्ये भोग्यतां गते ।
संध्यक्षराणामुदयो भोक्तृरूपं च कथ्यते
anuttarānandabhuvāmicchādye bhogyatām gate. (189)
sandhyakṣarāṇāmudayo bhoktrrūpaṃ ca kathyate

The desire etc., when become 'to be enjoyed' produced from *anuttara ānanda*, the twilight letters appear viz. *e, ai, ya, va*, etc. This is called enjoyed form.

अनुत्तरानन्दमयो देवो भोक्तैव कथ्यते ।
इच्छादिकं भोग्यमेव तत एवास्य शक्तितता
anuttarānandamayo devo bhoktaiva kathyate. (190)
icchādikam bhogyameva tata evāsya śaktitā

The deity, who is the form of *anuttara* and *ānanda*, is called the enjoyer. Desire etc. are subjects of enjoyment the powerhood comes from itself.

भोग्यं भोक्तारि लीनं चेद् भोक्ता तद्वस्तुतः स्फुटः।
अतः षण्णां त्रिकं सारं विदिष्युन्मेषणात्मकम्
bhogyam bhoktari līnam ced bhoktā tadvastutaḥ sphuṭaḥ. (191)
ataḥ ṣaṇṇām trikaṃ sāraṃ cidīṣyunmeṣaṇātmakam

When the 'thing enjoyed' merges into enjoyer, the enjoyer is the reality which bursts actually. So, the trio of consciousness, will and the start of world-process is the essence of six's (i.e. *a. ā* etc.).

तदेव त्रितयं प्राहुर्भैरवस्य परं महः ।
तत्त्रिकं परमेशस्य पूर्णा शक्तिः प्रगीयते
tadeva tritayam prāhurbhairavasya paraṃ mahaḥ. (192)
tattrikaṃ paramēśasya pūrṇā saktiḥ pragīyate

these threes are called the supreme glow of *Bhairava*. The trio is called the whole power of *Paramēśvara*.

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तेनाक्षिप्तं यतो विश्वमतोऽस्मिन्समुपासिते ।
विश्वशक्तावच्छेदवन्ध्ये जातमुपासनम्
tenākṣiptaṃ yato viśvamato 'sminsamupāsīte. (193)
viśvaśaktāvacchedavandhye jātamupāsanam

Since the creation of world takes place from that, the worship of that become the same as the worship of partless, world power *Parameśvara*.

इत्येष महिमैतावानिति तावन्न शक्यते ।
अपरिच्छिन्नशक्तेः कः कुर्याच्छक्तिपरिच्छिदाम्
ityeṣa mahimaitāvāniti tāvanna śakyate. (194)
aparichinnaśakteḥ kaḥ kuryācchaktiparicchidām

Thus we can not say, this is His glory and this is His expansion (or limit), for who can catch the limit of the power of *Parameśvara* who is all-powerfull, omnipotent.

तस्मादनुत्तरो देवः स्वाच्छन्द्यानुत्तरत्वतः ।
विसर्गशक्तियुक्ततत्त्वात्सम्पन्नो विश्वरूपकः
tasmādanuttaro devaḥ svācchandyānuttaratvataḥ. (195)
visargaśaktiyuktatvātsampanno viśvarūpakāḥ

This way, for the sake of freewill and *anuttarahood*, the deity as *anuttara* became this world-form of the power of *visarga*, the emanation.

एवं पञ्चाशदामर्शपूर्णशक्तिर्महेश्वरः ।
विमर्शात्मैक एवान्याः शक्तयोऽत्रैव निष्ठिताः
एकाशीतिपदा देवी ह्यत्रान्तर्भावयिष्यते ।
evaṃ pañcāśadāmarśapūrṇaśaktirmaheśvaraḥ. (196)
vimarśātmaika evānyāḥ śaktayo 'traiva niṣṭhitāḥ
ekāśītipadā devī hyatrāntarbhāvayiṣyate.. (197)

So, *Maheśvara* is all powerfull with fifty touches (*āmarśa*). He is one, full of *vimarśa* (power, throb) and present wholly. All other

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powers dwell in him. The deity of eighty one movements (steps) is also immanent in Him¹.

एकामर्शस्वभावत्वे शब्दराशिः स भैरवः
आमृश्यच्छायया योगात्सैव शक्तिश्च मातृका ।
*ekāmarśasvabhāvatve śabdarāṣiḥ sa bhairavaḥ
āmṛśyacchāyayā yogātsaiva śaktiśca mātṛkā. (198)*
सा शब्दराशिसङ्घट्टाद् भिन्नयोनिस्तु मालिनी
प्राग्वन्नवतयामर्शात्पृथग्वर्गस्वरूपिणी ।
एकैकामर्शरूढौ तु सैव पञ्चाशदात्मिका
*sā śabdarāśisaṅghaṭṭād bhinnayonistu malinī.
prāgvannavatayāmarśātpṛthagvargasvarūpiṇī. (199)*
ekaikāmarśarūḍhau tu saiva pañcāśadātmikā

The wordfull *Bhairava* with one more touch is power himself for He is full of shadow of vibration², also He is *mātṛkā*, the power of letters. That power is *Malinī* for it is proportional to word-ness and of different vagina. It transforms into separate syllable-form for it touches with fresh quality as it does before. By germinating on each *āmarśa*, it grows with fifty letters.

इत्थं नादानुवेधेन परामर्शस्वभावकः ।
शिवो मातापितृत्वेन कर्ता विश्वत्र संस्थितः
itthaṃ nādānuvedhena parāmarśasvabhāvakaḥ. (200)
śivo mātāpitr̥tvena kartā viśvatra saṁsthitāḥ

Thus *Śiva* of the nature of seizing (*parāmarśa*) is present everywhere as the deer in the forms of mother and father, for he embraces *nāda*.

1. The same we first find in *Matanga Tantra* in 8th century which Abhinavagupta quotes repeatedly, 2. The awareness of *Śiva*.

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विसर्ग एव शाक्तोऽयं शिवबिन्दुतया पुनः ।
गर्भीकृतानन्तविश्वः श्रयतेऽनुत्तरात्मताम्
visarga eva śākto 'yaṁ śivabindutayā punaḥ. (201)
garbhīkṛtānantaviśvaḥ śrayate 'nuttarātmātām

This *śākta* again transforms into *Anuttara* by possessing the infinite world in her consciousness in the form of *visarga-śiva bindu*¹.

अपरिच्छिन्नविश्वान्तःसारे स्वात्मनि यः प्रभोः ।
परामर्शः स एवोक्तो द्वयसंपत्तिलक्षणः
aparicchinnaviśvāntaḥsāre svātmani yaḥ prabhoḥ. (202)
parāmarśaḥ sa evokto dvayasampattilakṣaṇaḥ

The vibration, takes place in the soul of lord, is characterized by dual treasure, and this soul is nothing but the essence of the end of undiscerned, continuous world.

अनुत्तरविसर्गात्मशिवशक्त्यद्वयात्मनि ।
परामर्शो निर्भरत्वादहमित्युच्यते विभोः
anuttaravisargātmaśivaśaktyadvayātmani. (203)
parāmarśo nirbhartvādahamityucyate vibhoḥ

The manifested vibration is called *aham* (*ahantā* or individual self) which (the vibration) causes *vibhu* (the omnipresent) depends on *anuttara*, full of emanation, the self (light) of *Śiva-Śakti* co-existent-form.

1. *Śiva* whose essential nature is *śakti* or power, so He is named *śākta* means one can approach *Śiva* through his *Śakti*, this way is also called *śākta*, and this is emanation, for *Śiva* and *Śakti* form the state, derived by two perpendicular dots.

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अनुत्तराद्या प्रसृतिर्हान्ता शक्तिस्वरूपिणी ।

प्रत्याहृताशेषविश्वानुत्तरे सा निलीयते

anuttarādyā prasṛtirhāntā śaktisvarūpiṇī. (204)

pratyāhṛtāśeṣaviśvānuttare sā nilīyate

तदिदं विश्वमन्तःस्थं शक्तौ सानुत्तरे परे ।

तत्तस्यामिति यत्सत्यं विभुना सम्पुटीकृतिः

तेन श्रीत्रीशिकाशास्त्रे शक्तेः सम्पुटिताकृतिः।

tadidaṃ viśvamantaḥsthaṃ śaktau sānuttare pare. (205)

tattasyāmiti yatsatyam vibhunā sampuṭīkṛtiḥ

tena śrītrīśikāśāstre śakteḥ sampuṭitākṛti. (206)

That expansion, in the form of power from *anuttara* to letter *ha*, merges again into *anuttare* by capturing entire world. Thus this world is in the power and that power is in *anuttara* *Parma Śiva*. He is in herself. This state is settled by the Lord. So in the scripture *Parātrīśikā*, *śakti* is called as a form of capturing.

संवित्तौ भाति यद्विश्वं तत्रापि खलु संविदा

तदेतत्त्रितयं द्वन्द्वयोगात्सङ्घाततां गतम् ।

एकमेव परं रूपं भैरवस्याहमात्मकम्

saṃvittau bhāti yadviśvaṃ tatrāpi khalu saṃvidā

tadetatṭritrayaṃ dvandvayogātsaṅghātātāṃ gatam. (207)

ekameva paraṃ rūpaṃ bhairavasyāhamātmakam

The world, that which reflects in the supreme consciousness, too possesses within *saṃvidā* out of its collision by mutual conflict. This collision is the essential nature of *Bhairava*. This is non-self-form of the self.

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विसर्गशक्तिर्या शम्भोः सेत्थं सर्वत्र वर्तते ।
तत एव समस्तोऽयमानन्दरसविभ्रमः
visargaśaktiryā śambhoḥ settham sarvatra vartate. (208)
tata eva samasto 'yamānandarasavibhramah

Thus, that, which is the emanating power (the power of emanation) of Śiva, is present everywhere. From that vibrates this entire *Ananda Rasa*, the ecstatic rapture.

तथाहि मधुरे गीते स्पर्शे वा चन्दनादिके ।
माध्यस्थ्यविगमे यासौ हृदये स्पन्दमानता
आनन्दशक्तिः सैवोक्ता यतः सहृदयो जनः।
tathāhi madhure gīte sparśe vā candanādike. (209)
mādhyasthyavigame yāsau hṛdaye spandamānatā
ānandaśaktiḥ saivoktā yataḥ sahrdayo janah. (210)

when He is lost in a state of ecstasy by listening a song or with the touch of sandal etc., the state of vibration rises in the heart is called *Ānandaśakti*, by dint of which a human is called *sahrḍya*, an asthete (one who is attuned with heart).

पूर्व विसृज्यसकलं कर्तव्यं शून्यतानले
चित्तविश्रान्तिसंज्ञोऽयमाणवस्तदनन्तरम् ।
दृष्टश्रुतादितद्वस्तुप्रोन्मुखत्वं स्वसंविदि
pūrvam visrjyasakalam kartavyam śūnyatānale
cittaviśrāntisaṁjño 'yamāṇavastadanantaram. (211)
dr̥ṣṭaśrutāditadvastupronmukhatvaṁ svasaṁvidi
चित्तसंबोधनामोक्तः शाक्तोल्लासभरात्मकः ।
तत्रोन्मुखत्वतद्वस्तुसङ्घट्टाद्वस्तुनो हृदि
cittasaṁbodhanāmoktaḥ śāktollāsaḥ bhārātmaḥ. (212)
tatronmukhatvatadvastusaṅghaṭṭādvastuno hṛdi

ŚRĪTANTRĀLOKAḤ

रूढेः पूर्णतयावेशान्मितचित्तलयाच्छिवे ।

प्राग्वद्भविष्यदौन्मुख्यसंभाव्यमिततालयात्

चित्तप्रलयनामासौ विसर्गः शाम्भवः परः ।

rūḍheḥ pūrṇatayāveśānmitacittalayācchive. (213)

prāgvadbhaviṣyadaunmukhyasambhāvvyamitatālayāt

cittapralayanamasau visargaḥ śāmbhavaḥ paraḥ. (214)

First of all, this *āṇava* (i.e. emanation) consciousness becomes tranquilised by submitting all its duties to the fire of void. Then it calls the things dwell in its supreme consciousness as *cittasambodha*. This is full of *śākta* (supreme consciousness's) ecstasy. This is actually last *śāmbhava visarga* (emanation of *śiva* consciousness) named *cittapralaya* (i.e. dissolution of self) comes out from the unity of finite self and Supreme Consciousness which has a tendency towards the consciousness of the self and the matter as well.

तत्त्वरक्षाविधानेऽतो विसर्गत्रैधमुच्यते

tattvarakṣāvidhāne 'to visargatraidhamucyate

Hence this emanation is considered (and termed) as of three kinds (tri-form of emanation) in the system of *tattvarakṣā* (preservation of principle).

हृत्पद्मकोशमध्यस्थस्तयोः सङ्घट्ट इष्यते ।

विसर्गोऽन्तः स च प्रोक्तश्चित्तविश्रान्तिलक्षणः

hr̥tpadmakośamadyasthastayoḥ saṅghaṭṭa iṣyate. (215)

visargo 'ntaḥ sa ca proktaścittaviśrāntilakṣaṇaḥ

द्वितीयः स विसर्गस्तु चित्तसंबोधलक्षणः ।

एकीभूतं विभात्यत्र जगदेतच्चराचरम्

dvitīyaḥ sa visargastu cittasambodhalakṣaṇaḥ. (216)

ekībhūtaṁ vibhātyatra jagadetaccarācarm

ŚRĪTANTRĀLOKAḤ

ग्राह्यग्राहकभेदो वै किञ्चिदत्रेष्यते यदा ।
तदासौ सकलः प्रोक्तो निष्कलः शिवयोगतः ।
grāhyagrāhakabhedo vai kiñcidatresyate yadā. (217)
tadāsau sakalaḥ prokto niṣkalaḥ śivayogataḥ
ग्राह्यग्राहकविच्छित्तिसम्पूर्णग्रहणात्मकः ।
तृतीयः स विसर्गस्तु चित्तप्रलयलक्षणः
grāhyagrāhakavicchittisampūrṇagrahaṇātmakaḥ. (218)
trītiyaḥ sa visargastu cittapralayalakṣaṇaḥ
एकीभावात्मकः सूक्ष्मो विज्ञानात्मात्मनिर्वृतः ।
ekībhāvātmakaḥ sūkṣmo vijñānātmāmanirvṛtaḥ. (219)

The unified collision of the both (the *śaiva-śākta* emanation) is regarded as centre of the sheath of lotus-heart. This is the last emanation (*visarga*). The next emanation is called *cittasambodha*. In this state, the phenomenal world appears as unified. If it seems at least a quantum of receiving-recipient divergence then this emanation is called *sakala* (all limited experiences). It is called *niṣkala* (*Śiva*, above manifestation or creation) when this unites with *Śiva*, in this state appear loss of receiving-recipient state and complete state of reception. The third emanation is one which is named *cittapralaya*. This state is unified, self-conscious reason (*vijñanamaya*), self-satiated or self-contented and subtlest.

निरूपितोऽयमर्थः श्रीसिद्धयोगीश्वरीमते
सात्र कुण्डलिनी बीजं जीवभूता चिदात्मिका ।
nirūpito 'yamarthaḥ śrīsiddhayogīśvarīmate
sātra kuṇḍalinī bījaṃ jīvabhūtā cidātmikā. (220)
तज्जं ध्रुवेच्छोन्मेषाख्यं त्रिकं वर्णास्ततः पुनः
tajjaṃ dhruvecchhonmeṣākhyam trikaṃ varṇāstataḥ punaḥ

This topic is described in *Śrīsiddhayogīśvarī* view. The individual soul is the *anuttara*, will and *unmeṣa* (the start of world process) appear. Again three letters (*a, i, u*) appear from that.

ŚRĪTANTRĀLOKAḤ

आ इत्यवर्णादित्यादियावद्वैसर्गिकी कला ।

ककारादिसकारान्ता विसर्गात्पञ्चधा स च

ā ityavarṇādityādiyāvadvaisargikī kalā. (221)

kakārādisakārāntā visargātpañcadhā sa ca

बहिश्चान्तश्च हृदये नादेऽथ परमे पदे ।

बिन्दुरात्मनि मूर्धान्तं हृदयाद्व्यापको हि सः

bahiścāntaśca hṛdaye nāde 'tha parame pade. (222)

bindurātmani mūrdhāntaṃ hṛdayādvypako hi saḥ

This is termed as emanating aspect like *ā* is emanated from *a*, *ī* is emanated from *i*, etc. The same emanation creates fine kinds of groups from *ka*-group to *sa*-group, and this (emanation) dwells within and without heart as *nāda* and then resembles ecstasy at the highest state (*paramapada*). Since it is all-pervasive, it stays from heart, *bindu* (soul) to *dvādaśānta* (*brahmarandhra*) in the body.

आदिमान्त्यविहीनास्तु मन्त्राः स्युः शरदभ्रवत् ।

गुरोर्लक्षणमेतावदादिमान्त्यं च वेदयेत्

ādimāntyavihīnāstu mantrāḥ syuḥ śaradabhavat. (223)

gurorlakṣaṇametāvadādimāntyam ca vedayet

पूज्यः सोऽहमिव ज्ञानी भैरवो देवतात्मकः ।

pūjyaḥ so 'hamiva jñānī bhairavo devatātmakaḥ. (224)

Hymns are like clouds of *Śārada* season (early winter) from initial 'a' to last 'ha'. This is the characteristic of a spiritual teacher to explain his disciple the initial and the last letter. That teacher is worth worshipping. He is enlightened *Bhairava* and full of deity-hood.

ŚRĪTANTRĀLOKAḤ

श्लोकगाथादि यत्किञ्चिदादिमान्त्ययुतं ततः
तस्माद्विदंस्तथा सर्वं मन्त्रत्वेनैव पश्यति ।
śloka-gāthādi yatkiñcidādīmanṭyayutaṁ tataḥ
tasmādvidamstathā sarvaṁ mantratvenaiva paśyati. (225)

Any thing if like compendium of *ślokas* etc., exists is full of the initial and the last. Hence he, who considers *ślokas* or verses as knowledge, looks at it as hymns.

विसर्गशक्तिर्विश्वस्य कारणं च निरूपिता
ऐतरेयाख्यवेदान्ते परमेशेन विस्तरात् ।
visargaśaktirviśvasya kāraṇaṁ ca nirūpitā
aitareyākhyavedānte paramēśena vistarāt. (226)

The lord has said in the *Aitareyopaniṣad* in detail that the power of emanation (*visargaśakti*) is the cause of world.

यल्लोहितं तदग्निर्यद्वीर्यं सूर्येन्दुविग्रहम्
अ इति ब्रह्म परमं तत्सङ्घट्टोदयात्मकम् ।
yallohitam tadagniryardvīryaṁ sūryenduviGRAham
a iti brahma paramaṁ tatsaṁghaṭṭodayātmakam. (227)

That, which is red-coloured, is fire and the valour (energy) is the form of sun and moon. 'A' is *para brahma* and it attains expansion through collision.

तस्यापि च परं वीर्यं पञ्चभूतकलात्मकम्
भोग्यत्वेनान्नरूपं च शब्दस्पर्शरसात्मकम् ।
tasyāpi ca paramaṁ vīryaṁ pañcabhūtakalātmakam
bhogyatvenānnarūpaṁ ca śabdaspārśarasātmakam. (228)

Paravīrya, He possesses, is of the aspect of *pañcabhūta*. When he allows, it becomes food as world and touch (i.e. word, touch and taste).

ŚRĪTANTRĀLOKAḤ

शब्दोऽपि मधुरो यस्माद्वीर्योपचयकारकः

तद्धि वीर्यं परं शुद्धं विसिसृक्षात्मकं मतम् ।

śabdo 'pi madhuro yasmādvīryopacayakārah

taddhi vīryam param śuddham visisṛkṣātmakam matam. (229)

Since sweet (pleasant) word too gathers energy (valour), so the valour is considered as absolutely pure and desirous of the universe.

तद्वलं च तदोजश्च ते प्राणाः सा च कान्तता

तस्माद्वीर्यात्प्रजास्ताश्च वीर्यं कर्मसु कथ्यते ।

tadvalam ca tadojaśca te prāṇāḥ sā ca kāntatā

tasmādvīryātprajāstāśca vīryam kramasu kathyate. (230)

The same force, same vigour, same breath (life force) and the same sweetness is gleaming in these various forms.

यगादिकेषु तद्वृष्टौ सौषधीष्वथ ताः पुनः

वीर्ये तच्च प्रजास्वेवं विसर्गे विश्वरूपता ।

yagādikeṣu tadvr̥ṣṭau sauṣadhīṣvatha tāḥ punaḥ

vīrye tacca prajāśvevam visarge viśvarūpatā. (231)

From that energy, rises *prajā* (compound). The same is called *vīrya* in the sacrificial rites. For the sacrificial rites, the same exists as *vr̥ṣṭi* (rain) in the medicines and that (medicines) turn into again valour and that (valour) dwells again in the compounds. Hence emanation takes form of universe.

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शब्दराशिः स एवोक्तो मातृका सा च कीर्तिता
क्षोभ्यक्षोभकतावेशान्मालिनी तां प्रचक्षते ।

śabdarāśiḥ sa evokto mātṛkā sā ca kīrtitā
kṣobhyakṣobhakatāveśānmālīnīm tām pracakṣate. (232)

The same (emanation) is called multitude of letters and that (power of letters) is called *mātṛkā*¹ (mother or power of sound). This is referred as *mālīnī*² for the agitation and the agitability cause it by *āveśa* (absorption).

बीजयोनिसमापत्तिविसर्गोदयसुन्दरा
मालिनी हि परा शक्तिर्निर्णीता विश्वरूपिणी ।

bījayonisamāpattivisargodayasundarā
mālīnī hi parā śaktirnirṇītā viśvarūpiṇī. (233)

Beautiful *mālīnī*, derived from the gleam of emanation produced from the mutual meeting of seed and source³ (*bīja* and *yonī*), is named *parāśakti* in the form of universe.

एषा वस्तुत एकैव परा कालस्य कर्षिणी
शक्तिमद्भेदयोगेन यामलत्वं प्रपद्यते ।

eṣā vastuta ekaiva parā kālasya karṣiṇī
śaktimadbhedayogena yāmalatvaṃ prapadyate. (234)

This is truly one. This is the *saṅkarṣiṇī parāśakti* (the highest *śakti* of the divine) of *kāla* (*Bhairava*). The same power, by the divergence of *Śaktimāna*, acquires the coupling state.

1. Unknown, understood mother (power) of sound corresponding to the letters of the alphabet. This power is called Mother, because it produces the entire universes. 2. *Śakti* of letters which holds the entire universe within itself and in which the letters are arranged in an irregular way from 'na' to 'pha'. 3. *yonī* is womb or source, the nine classes of consonants, in the context of letters *śakti* is *yonī* and *śiva* is *bījā*.

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तस्य प्रत्यवमर्शो यः परिपूर्णोऽहमात्मकः
स स्वात्मनि स्वतन्त्रतवाद्भिभागमवभासयेत् ।
tasya pratyavamarśo yaḥ paripūrṇo 'hamātmakaḥ
sa svātmani svatantratavādvibhāgamavabhāsayet. (235)

The *vimarśa*, experiences full of *jñāna* and *kriyā* which brings about the world-process, (of this) makes self reflect.

विभागाभासने चास्य त्रिधा वपुरुदाहृतम्
पश्यन्ती मध्यमा स्थूला वैखरीत्यभिशाब्दितम् ।
vibhāgābhāsane cāsya tridhā vapurudāhṛtam
paśyanti madhyamā sthūlā vaikharītyabhiśabditam. (236)

In the reflection of category, her body is regarded as of three aspects, namely, *paśyanti*, *madhyamā* and *vaikharī*.

तासामपि त्रिधा रूपं स्थूलसूक्ष्मपरत्वतः
तत्र या स्वरसन्दर्भसुभगा नादरूपिणी ।
सा स्थूला खलु पश्यन्ती वर्णाद्यप्रविभागतः
tāsāmapi tridhā rūpaṁ sthūlasūkṣmaparatvataḥ
tatra yā svarasandarbhāsubhagā nādarūpiṇī. (237)
sā sthūlā khalu paśyanti varṇādyaprabhāgataḥ

And the forms of the categories are also of three kinds by the difference of gross, subtle and beyond. In these, that which is beautiful form of *nāda*¹ having *svaras* (musical aspects) is referred as gross *paśyanti* for (in comparison to beyond) this has no category of letters etc.

1. The primary first sound without beginning and end.

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अविभागैकरूपत्वं माधुर्यं शक्तिरुच्यते ।

स्थानवाय्वादिघर्षोत्था स्फुटतैव च पारुषी

तदस्यां नादरूपायां संवित्सविधवृत्तितः ।

साजात्यान्तर्म (तन्म-)यीभूतिर्ज्ञित्येवोपलभ्यते

avibhāgaikarūpatvaṃ mādhyamā śaktirucyate. (238)

sthānavāyvādigharṣoṭthā sphuṭataiva ca pāruṣī

tadasyāṃ nādarūpāyāṃ samvitsavidhāvṛttitah. (239)

sājātyāntarma (tānma-) yibhūtirjagityevopalabhyate

The uniformity of non-catagorical state is the form of hardness when that gleams due to the friction of place (of throat etc.) and air etc. In this state of concentration rises immediately for one who is having the sameclassness with the tendency towards supreme consciousness.

येषां न तन्मयीभूतिस्ते देहादिनिमज्जनम् ।

अविदन्तो मग्नसंविन्मानास्त्वहृदया इति

yeṣāṃ na tanmayībhūtiste dehādinimajjanam. (240)

avidanto magnasamvinmānāstvahṛdayā iti

They, who don't fell in concentration (*tanmayibhāva*), are heartless persons for they don't know have the knowledge of supreme consciousness.

यत्तु चर्माबिनद्धादि किञ्चित्तत्रैष यो ध्वनिः ।

स स्फुटास्फुटरूपत्वान्मध्यमा स्थूलरूपिणी

yattu carmāvanaddhādi kiñcittatraiṣa yo dhvaniḥ. (241)

sa sphuṭāsphuṭarūpatvānmadhyamā sthūlarūpiṇī

The somewhat sound, produces from *mṛdaṅga* etc. which are covered with leather, is *madyamā vāk* of gross form out of *paśyanti* state causes broken(burst) and unbroken forms.

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मध्यायाश्चाविभागांशसद्भाव इति रक्तता ।
अविभागस्वरमयी यत्र स्यात्तत्सुरञ्जकम्
madhyāyāścāvibhāgāṃśasadbhāva iti raktatā. (242)
avibhāgasvaramayī yatra syāttatsurañjakam

In *madhyamā* too, some part of non-category persists that's why aesthetic rapture dwells there. In that part, the non-category (*avibhāga*), full of music (*svaras*), is musical (*surañjaka*) and aesthetical.

अविभागो हि निर्वृत्यै दृश्यतां तालपाठतः ।
किलाव्यक्तध्वनौ तस्मिन्वादाने परितुष्यति
avibhāgo hi nirvṛtyai dṛśyatām tālapāṭhataḥ. (243)
kilāvyaktadhvanau tasminvādane parituṣyati

Only the non-catagorical has the ability or capacity of ecstasy. We can experience this from the *tālapāṭha*¹. All people feel ecstasy by hearing *vīṇā* etc-playing, which have inexpressible sound.

या तु स्फुटानां वर्णानामुत्पत्तौ कारणं भवेत् ।
सा स्थूला वैखरी यस्याः कार्यं वाक्यादि भूयसा
yā tu sphuṭānāṃ varṇānāmutpattau kāraṇaṃ bhavet. (244)
sā sthūlā vaikharī yasyāḥ kāryaṃ vākyaḍi bhūyasā

That which causes the gleaming of letters, is the grosser form (of *madhyamā*) *vaikhārī*. Its work is preferably related to more sentences etc.

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अस्मिन्स्थूलत्रये यत्तदनुसन्धानमादिवत् ।
पृथक्पृथक्त्रितयं सूक्ष्मित्यभिशाब्धते
asminsthūlatraye yattadanusandhānamādivat. (245)
prthakprthaktatritayam sūkṣmamityabhiśabdyate

That which is first or root discovery in these three grosses, is called subtle within these three separately.

षड्जं करोमि मधुरं वादयामि ब्रुवे वचः ।
ṣaḍjam karomi madhuraṁ vādayāmi bruve vacaḥ. (246)

I am making *ṣaḍja* (the first note of Indian musical octave), playing sweet, uttering speech, these three are subtle differences.

पृथगेवानुसन्धानत्रयं संवेद्यते किल
एतस्यापि त्रयस्याद्यं यद्रूपमनुपाधिमत् ।
तत्परं त्रितयं तत्र शिवः परचिदात्मकः
विभागाभासनायां च मुख्यास्तिस्रोऽत्र शक्तयः ।
prthagevānusandhānatrayam saṁvedyate kila
etasyāpi trayasyādyam yadrūpamanupādhimat. (247)
tatparam tritayam tatra śivaḥ paracidātmakaḥ
vibhāgābhāsanāyāṁ ca mukhyāstisro 'tra śaktayaḥ. (248)

The first statusless form of these three is *para*, beyond and all these three are mixed forms. In these dwells *Śiva* as *parāsaṁvid*. Three powers are prominent to reflect the *Śiva* catagory.

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अनुत्तरा परेच्छा च परापरतया स्थिता
उन्मेषशक्तितर्ज्ञानाख्या त्वपरेति निगद्यते ।
anuttarā parecchā ca parāparatayā sthitā
unmeṣaśaktirjñānākhyā tvapareti nigadyate. (249)

Anuttarā is *parā* (power), *icchā* (will) is *parāparā* and *jñāna* (knowledge), the *unmeṣa śakti*, is called *aparā*.

क्षोभरूपात्पुनस्तासामुक्ताः षट् संविदोऽमलाः
आसामेव समावेशात्क्रियाशक्तिततयोदितात् ।
संविदो द्वादश प्रोक्ता यासु सर्व समाप्यते
kṣobharupātpunastāsāmuktāḥ ṣaṭ saṁvido 'malāḥ
āsāmeva samāveśātkriyāśaktitayoditāt. (250)
saṁvido dvādaśa proktā yāsu sarvaṁ samāpyate

On the basis of the agitated form of those powers, the same three turn into six pure forms of *saṁvidā*. Out of absorption of these three powers produced in the form of power of action, the *saṁvid* is called as of twelve types in which everything ends.

एतावद्देवदेवस्य मुख्यं तच्छक्तिककम् ।
एतावता देवदेवः पूर्णशक्तिः स भैरवः
etāvaddevadevasya mukhyaṁ tacchakticakrakam. (251)
etāvatā devadevaḥ pūrṇasaktiḥ sa bhairavaḥ

This is the *śakticakra* (power-cycle) of the lord. For this reason, the lord of all lords (deities) is called 'full of power' and *bhairava*.

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परामर्शात्मकत्वेन विसर्गाक्षेपयोगतः ।

इयत्ताकलनाज्ज्ञानात्ताः प्रोक्ताः कालिकाः क्वचित्
parāmarśātmakatvena visargākṣepayogataḥ. (252)
iyattākalanājjñānāttāḥ proktāḥ kālīkāḥ kvacit

This power is regarded somewhere as *kālī* (twelfefold) for this is the form of recollection, unites with emanation and for the reason of grasping and knowledge.

श्रीसारशास्त्रे चाप्युक्तं मध्य एकाक्षरां पराम् ।

पूजयेद्भैरवात्माख्यां योगिनीद्वादशावृताम्
śrīsāraśāstre cāpyuktaṁ madhya ekākṣarāṁ parām. (253)
pūjayedbhairavātmākhyāṁ yoginīdvādaśāvṛtām

This is also said in the *Trikaśāra*-we must worship. This *parā devī* (deity) who has the form of one single letter in the midst and a form of *bhairava*, and is covered with twelve *yoginī* (attendants).

ताभ्य एव चतुःषष्टिपर्यन्तं शक्तितचक्रकम् ।

एकारतः समारभ्य सहस्रारं प्रवर्तते
tābhya eva catuṣṣaṣṭiparyantaṁ śakticakrakam. (254)
ekārataḥ samārabhya sahasrāraṁ pravartate
तासां च कृत्यभेदेन नामानि बहुधागमे ।

उपासाश्च द्वायद्वैतव्यामिश्राकारयोगतः
tāsāṁ ca kṛtyabhedena nāmāni bahudhāgame. (255)
upasāśca dvayādvaitavyāmīśrākārayogataḥ
श्रीमत्त्रैशिरसे तच्च कथितं विस्तराद्बहु ।

इह नो लिखितं व्यासभयाच्चानुपयोगतः
śrīmattraīśirase tacca kathitaṁ vistarādvahu. (256)
iha no likhitaṁ vyāsabhayāccānupayogataḥ

Out of twelve powers arise sixty four cycles of power from one to thousand ara, called *sahasrāra*. By the divergence of action, their numerous names are described in the *āgamas*. Worship of them is

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established in the forms of dual, nondual and dual-nondual. It is explained in detail in the scripture of *triśirobhairava*. Due to its being enlarged-fright and uselessness, it is not mentioned here.

ता एव निर्मलाः शुद्धा अघोराः परिकीर्तिताः ।

घोरघोरतराणां तु सोत्तृत्वाच्च तदात्मिकाः

tā eva nirmalāḥ śuddhā aghorāḥ parikīrtitāḥ. (257)

ghoraghoratarāṇāṃ tu sotṛtvācca tadātmikāḥ

सृष्टौ स्थितौ च संहारे तदुपाधित्रयात्यये ।

तासामेव स्थितं रूपं बहुधा प्रविभज्यते

sr̥ṣṭau sthitau ca saṃhāre tadupādhitrayātyaye. (258)

tāsāmeva sthitam rūpaṃ bahudhā pravibhajyate

When they remain pure and drossless, called *aghora*. When they cause offspring as *ghora* and *ghoratarā* (powers), they become *tadātmikā*. When creation, maintenance and dissolution and other states dissolve, the form of stillness of these powers (*aghora*) divides into several ways.

उपाध्यतीतं तद्रूपं तद्विद्धा गुरवो जगुः ।

अनुल्लासादुपाधीनां यद्वा प्रशमयोगतः

upādhyatītam tadrūpaṃ taddvidhā guravo jaguḥ. (259)

anullāsādupādhīnāṃ yadvā praśamayogataḥ

The spiritual teacher has said about the form which is beyond the state (in *anākhyakrama*¹) in two ways-1. when the attributes (*upādhi* or state) do not attain ecstasy and 2. when these attributes turn rest, tranquilised.

1. *anākhyā* is non-appellation

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प्रशमश्च द्विधा शान्त्या हठपाकक्रमेण तु ।

अलंग्रासरसाख्येन सततं ज्वलनात्मना

praśamaśca dvidhā śāntyā haṭhapākakrameṇa tu. (260)
alaṅgrāsarasākhyena satataṁ jvalanātmanā

Tranquility (*praśānti*) is also of two kinds—*śānti praśamana* and *haṭha pāka praśamana*, for the universe enjoys this tranquilised state completely which causes this *rasa* or ecstasy to burn continuously¹.

हठपाकप्रशमनं यत्तृतीयं तदेव च

उपदेशाय युज्येत भेदेन्धनविदाहकम् ।

haṭhapākapraśamanam yattrīyaṁ tadeva ca
upadeśāya yujyeta bhedendhanavidāhakam. (261)

That which burns or consumes the energy out of divergence is called third *haṭhapāka praśmana* which comprehends this for *upadeśa* (teachings or instructions).

निजबोधजठरहुतभुजि भावाः सर्वे समर्पिता हठतः

विजहति भेदविभागं निजशक्त्या तं समिन्धनाः ।

nijabodhajāṭharahutabhuji bhāvāḥ sarve samarpitā haṭhataḥ
vijahati bhedavibhāgaṁ nijaśaktyā taṁ samindhanāḥ. (262)

When all the feelings (states) consumes (submit) suddenly in the *jāṭharāgni* which is the form of *svātmasaṁvid*, that fire (*agni* of *jāṭha*) shines by inflaming the divergence with her power.

1. The permanent emotion of *śānta* *rasa* (rapture of tranquility) is *śama* (dissolution of all other emotions) and that is ecstasy or *ānanda*, aesthetically described by Abhinavagupta in *Abhinava Bhārati*, his commentary on *Nāṭyaśāstra*.

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हठपाकेन भावानां रूपे भिन्ने विलापिते
अशनन्त्यमृतसाद्भूतं विश्वं संवित्तिदेवताः ।

*haṭhapākena bhāvānāṃ rūpe bhinne vilāpīte
āśnāntyaṃṛtasādbhūtaṃ viśvaṃ saṃvittidevatāḥ. (263)*

When the different forms of feeling dissolve by *haṭhapāka*, the *saṃvid* deities enjoy the universe which is now transformed into *amṛta*.

तास्तृप्ताः स्वात्मनः पूर्णं हृदयैकान्तशायिनम्
चिद्भयोमभैरवं देवमभेदेनाधिशेते ।

*tāstrptaḥ svātmanaḥ pūrṇaṃ hṛdayaikāntaśāyinaṃ
cidvyomabhairavaṃ devamabhedenādhiśerate. (264)*

When they (deities) feel satiated, being full, they experience fully the state of *bhairava* in the form of luminous *cidākāśa*, exists in the heart fully.

एवं कृत्यक्रियावेशान्नामोपासाबहुत्वतः
आसां बहुविधं रूपमभेदेऽप्यवभासते ।

*evaṃ kṛtyakriyāveśānnāmopāsābahutvataḥ
āsāṃ bahuvidhaṃ rūpamabhede 'pyavabhāsatē. (265)*

Though they co-exist (*bhairava* and deity or power) as unified, yet they reflect in divergence for they are regarded in the forms of action and actor in multiple ways of name and worship.

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आसामेव च देवीनामावापोद्वापयोगतः

एकद्वित्रिचतुष्पञ्चषट्सप्ताष्टनवोत्तरैः ।

रुद्रार्कान्यकलासेनाप्रभृतिर्भेदविस्तरः

*āsāmeva ca devīnāmāvāpodvāpayogataḥ
ekadvitricatuspañcaṣṭasaptāṣṭanavottaraiḥ. (266)
rudrārkānyakalāsenāprabhṛtirbhedavistarah*

By the importance of *avāpa* and *udvāpa* of these deities, the divergence of one, two, three, four, five, six, seven, eight, nine, ten, *rudra* (eleven), *arka* (twelve), other (thirteen), *kalā* (sixteen), *senā* (eighteen)etc., expands.

अलमन्येन बहुना प्रकृतेऽथ नियुज्यते ।

alamanyena bahunā prakṛte 'tha niyujyate. (267)

And something also to say is meaningless. Now we will concentrate on what is being presented.

संविदात्मनि विश्वोऽयं भावावर्गः प्रपञ्चवान्

प्रतिबिम्बतया भाति यस्य विश्वेश्वरो हि सः

*saṁvidātmani viśvo 'yaṁ bhāvavargah prapañcavān
pratibimbatayā bhāti yasya viśveśvaro hi saḥ. (268)*

एवमात्मनि यस्येदृगविकल्पः सदोदयः

परामर्शः स एवासौ शाम्भवोपायमुद्रितः ।

*evamātmani yasyedṛgavikalpah sadodayah
parāmarśah sa evāsau śāmbhavopāyamudritah. (269)*

पूर्णाहन्तापरामर्शो योऽस्यायं प्रविवेचितः

मन्त्रमुद्राक्रियोपासास्तदन्या नात्र काश्चन ।

*pūrṇāhantāparāmarśo yo 'syāyaṁ pravivecitah
mantramudrākriyopāsāstadanyā nātra kāścana. (270)*

This whole *bhāvavarga*¹, full of *prapañca* (display), manifests as reflection in the supreme consciousness, is *viśveśvara*. Hence, the

1. group of *bhāva*

ŚRĪTANTRĀLOKAḤ

parāmarśa (remembrance), which arises always without any thought-construct within the aspirant, is called *sāmbhavopāya*. This kind of recollection of *pūrṇāhantā*¹, if it is reflected completely, the aspirant needs nothing to do with *mantra*, *mudrā*, *kriyā*, *upāsana* (i.e. chanting, postures, action or worshipping) except this.

भूयोभूयः समावेशं निर्विकल्पमिमं श्रितः

अभ्येति भैरवीभावं जीवन्मुक्त्यपराभिधम् ।

bhūyobhūyaḥ samāveśaṁ nirvikalpamimam śritaḥ

abhyeti bhairavībhāvaṁ jīvanmuktyaparābhidham. (271)

In this repetitive meditation, devoid of all thoughtconstructs (*nirvikalpa*), the *yogin* attains the state of *bhairavī* (viz. *bhairavībhāva*) which is also called *jīvanmukti*.

इत एव प्रभृत्येषा जीवन्मुक्तिर्विचार्यते

यत्र सूत्रणयापीयमुपायोपेयकल्पना ।

ita eva prabhr̥tyeṣā jīvanmuktirvicāryate

yatra sūtraṇayāpīyamupāyopēyakalpanā. (272)

प्राक्तने त्वाद्धिके काचिद्भेदस्य कलनापि नो

तेनानुपाये तस्मिन्को मुच्यते वा कथं कुतः ।

prāktane tvāḍhnikē kācidbhedasya kalanāpi no

tenānupāye tasminko mucyate vā katham kutah. (273)

From this point begins contemplation on the liberation while one is alive, in which the means will be described as the *kalpanā* of *upeya* (way to be approached). Even the condition of divergence is not existed in the previous chapter. Thus who liberates through this *anupāya* (or *ānandopāya*, the means), why and for which purpose!

1. The non-relational absolute I-consciousness

ŚRĪTANTRĀLOKAḤ

निर्विकल्पे परामर्शो शाम्भवोपायनामनि
पञ्चाशद्भेदतां पूर्वसूत्रितां योजयेद्बुधः
nirvikalpe paramarśe śāmbhavopāyanāmani
pañcāśadbhedatāṃ pūrvasūtritāṃ yojayedbudhaḥ. (274)
धरामेवाविकल्पेन स्वात्मनि प्रतिबिम्बताम्
पश्यन्भैरवतां याति जलादिष्वप्ययं विधिः ।
dharāmevāvikalpena svātmani pratibimbatām
paśyanbhairavatāṃ yāti jalādiṣvapyayaṃ vidhiḥ. (275)
यावदन्ते परं तत्त्वं समस्तावरणोर्ध्वगम्
व्यापि स्वतन्त्रं सर्वज्ञं यच्छिवं परिकल्पितम् ।
yāvadante paraṃ tattvaṃ samastāvaraṇordhvagam
vyāpi svatantraṃ sarvajñaṃ yacchivaṃ parikalpitam. (276)

The scholar must add the condition of fifty-fold-divergence as said primarily in the *nirvikalpa parāmarśa* of *Śāmbhavopāya*. The aspirant who sees the earth within himself with the eye of *nirvikalpa* (devoid of ideation), attains the topics of water etc. In this way, gradually by seeing the ultimate reality beyond all veils, who is *Śiva*, attains the state of *bhairavī*, the *bhairavībhāva*.

तदप्यकल्पितोदारसंविद्दर्पणबिम्बितम्
पश्यन्विकल्पविकलो भैरवीभवति स्वयम् ।
tadapyakalpito dārasaṁviddarpaṇabimbitam
paśyanvikalpavikalo bhairavībhavati svayam. (277)

Even a *yogin*, devoid of ideation when looks at the mirror of non-imaginary generous supreme consciousness, becomes *bhairava* himself.

ŚRĪTANTRĀLOKAḤ

यथा रक्तं पुरः पश्यन्निर्विकल्पकसंविदा
तत्तद्द्वारानिरंशौकघटसंवित्तिसुस्थितः ।

*yathā raktam purah paśyannirvikalpapakasamvidā
tattaddvāraniramśaikaghaṭasamvittisusthitah* (278)

तद्द्वारादिकैकैकसङ्घातसमुदायतः

परामृशन्स्वमात्मानं पूर्ण एवावभासते ।

*tadvaddharādikaikaikasamghātasamudāyataḥ
parāmṛśānsvamātmānaṁ pūrṇa evāvabhāsate.* (279)

As by the help of this red pot's, nondual knowledge (knowledge devoid of all ideation) (or knowledge without ideation), the integral knowledge with (blood-red etc.) door establishes, so the earth etc. know themselves full and integrated when they recollect by every group of collision.

मत्त एवोदितमिदं मय्येव प्रतिबिम्बितम्
मदभिन्नमिदं चेति त्रिधोपायः स शाम्भवः ।

*matta evoditamidaṁ mayyeva pratibimbitam
madabhinnamidaṁ ceti tridhopāyah sa śāmbhavaḥ.* (280)

The means (*upāya*) is *śāmbhavopāya* (as experience) which experiences (consists of) three *dharāditattvasamghāta* i.e. group collision of earth etc. These three are-this is produced from me, this is reflected within me and is not different from me.

सृष्टेः स्थितेः संहतेश्च तदेतत्सूत्रणं कृतम्
यत्र स्थितं यतश्चेति तदाह स्पन्दशासने ।

*sṛṣṭeḥ sthiteḥ samhr̥teśca tade tatsūtraṇaṁ kṛtam
yatra sthitaṁ yataśceti tadāha spandasāsane.* (281)

Thus it is encapsulated (or formulated) that there exist creation, maintenance and dissolution. This is mentioned in *spandakārikā* that where it exists and from where it produces.

ŚRĪTANTRĀLOKAḤ

एतावतैव ह्यैश्वर्यं संविदः ख्यापितं परम्
विश्वात्मकत्वं चेत्यन्यल्लक्षणं किं नु कथ्यताम् ।
etāvataiva hyaiśvaryam saṁvidāḥ khyāpitaṁ param
viśvātmakatvaṁ cetyanyallakṣaṇaṁ kiṁ nu kathyatām. (282)

The supreme sovereignty¹ of *saṁvid* is explained by this single say, that the worldliness (is his wealth). So why should be discussed (*saṁvid*'s) the other characteristics.

स्वात्मन्येव चिदाकाशे विश्वमस्म्यवभासयन्
स्रष्टा विश्वात्मक इति प्रथया भैरवात्मता ।
svātmanyeva cidākāśe viśvamasmyavabhāsayan
sraṣṭā viśvātmaka iti prathayā bhairavātmatā. (283)
षडध्वजातं निखिलं मय्येव प्रतिबिम्बितम्
स्थितिकर्ताहमस्मीति स्फुटेयं विश्वरूपता ।
ṣaḍadhvajātaṁ nikhilaṁ mayyeva pratibimbitaṁ
sthitikartāhamasmīti sphuṭeyaṁ viśvarūpatā. (284)
सदोदितमहाबोधज्वालाजटिलतात्मनि
विश्वं द्रवति मय्येतदिति पश्यन्प्रशाम्यति ।
sadoditamahābodhajvālājaṭilatātmani
viśvaṁ dravati mayyetaditi paśyanpraśāmyati. (285)

This form of *vimarśa* is *bhairavahood* that I am the creator and the form of world, reflecting within my own sky-form-self (*cit*). All the courses of *adhvās* is reflecting only in me. I am the lord of maintenance-this burst is the form of world. He who knows that this ever-evolving-world is dissolving and emerging in me in the form of supreme knowledge, attains the blissful tranquility.

1. Grandeur, grandness, splendour, wealth

ŚRĪTANTRĀLOKAḤ

अनन्तचित्रसन्दर्भसंसारस्वप्नसद्मनः

प्लोषकः शिव एवाहमित्युल्लासी हुताशनः ।

anantacitrasandarbhasaṃsārasvapnasadmanah

ploṣakaḥ śiva evāhamityullāsī hutāśanaḥ.

(286)

I am Śiva who burns the dreamhouse of this world full of infinite amazements and truthbeholder-this state of fire in the form of mind emerges in ecstasy.

जगत्सर्वं मत्तः प्रभवति विभेदेन बहुधा

तथाप्येतद्रूढं मयि विगलिते त्वत्र न परः

jagatsarvaṃ mattaḥ prabhavati vibhedena bahudhā

tathāpyetadrūḍhaṃ mayi vīgālite tvatra na paraḥ

तदित्थं यः सृष्टिस्थितिविलयमेकीकृतिवशा-

दनंशं पश्येत्स स्फुरति हि तुरीयं पदमितः ।

taditthaṃ yaḥsr̥ṣṭisthitivilayamekīkṛtivaśā-

danaṃśaṃ paśyetsa sphurati hi turīyaṃ padamitaḥ. (287)

Due to difference, this manifold world appears from me only, this state dissolves and maintains in me by remaining nothing else. Thus he who looks at it integrally (without fragment) which is one out of creation-maintenance and dissolution, gets the *turīyapada* (state of highest reality) in ecstasy.

तदस्मिन्परमोपाये शाम्भवाद्वैतशालिनि

केऽप्येव यान्ति विश्वासं परमेशेन भाविताः ।

इत्यादिकल्पना कापि नात्र भेदेन युज्यते

tadasmīnparamopāye śāmbhavādvaitaśālīni

ke 'pyeva yānti viśvāsaṃ parameśena bhāvitāḥ.

(288)

ityādikalpanā kāpi nātra bhedena yujyate

Only few aspirants have faith by the grace of God on this nondual highest means, which is *śāmbhavopāya*.

ŚRĪTANTRĀLOKAḤ

स्नानं व्रतं देहशुद्धिर्धारणा मन्त्रयोजना
अध्वक्लृप्तिर्यग्विधिर्होमजप्यसमाधयः ।

*snānaṃ vrataṃ dehaśuddhirdhāraṇā mantrayojanā
adhvaklṛptiryāgavidhirhomajapyasamādhayaḥ. (289)*

In this situation (state), any imagination as bath, vow (austerity), sacred syllable arrangement, imagination of *adhva* (course or path), *yāgavidhi*, *homa*, muttering prayer (*japa*), concentration etc. appears as non-different.

परानुग्रहकारित्वमत्रस्थस्य स्फुटं स्थितम् ।
यदि तादृगनुग्राह्यो दैशिकस्योपसर्पति

parānugraha-kāritvamatra-sthasya sphuṭaṃ sthitam. (290)
yadi tādṛganugrāhyo daiśikasyopasarpati

Aspirants established in this (*Śāmbhavopāya*) state gains the power automatically to import grace on others. If he he (the aspirant) attains such type of grace, he goes (near) to his teacher.

अथासौ तादृशो न स्याद्भवभक्त्या च भावितः ।
तं चाराधयते भावितादृशानुग्रहेरितः
तदा विचित्रं दीक्षादिविधिं शिक्षेत कोविदः ।

athāsau tādṛśo na syādbhavabhaktyā ca bhāvitah. (291)
taṃ cārādhayate bhāvitāḍṛśānugraheritaḥ
tadā vicitraṃ dīkṣādividhiṃ śikṣeta kovidaḥ. (292)

If the aspirant is not like so but is impressed by the devotion dedicated to *śiva* and if he praises *śiva* being influenced by his grace, the wise teacher must impart initiation to him with *vicitra-dīkṣā-vidhi*.

ŚRĪTANTRĀLOKAḤ

भाविन्योऽपि ह्युपासास्ता अत्रैवायान्ति निष्ठितिम्
एतन्मयत्वं परमं प्राप्यं निर्वर्ण्यते शिवम् ।

bhāvinyo 'pi hyupāsāstā atraivāyānti niṣṭhitim
etanmayatvaṃ paramaṃ prāpyaṃ nirvarṇyate śivam. (293)

All those worships find rest in this and the completion of *śāmbhavopāya* transforms into attaining *Śiva*.

इति कथितमिदं सुविस्तरं परमं शाम्भवमात्मवेदनम्
iti kathitamidaṃ suvistaraṃ paramaṃ śāmbhavamātmavedanam.

Thus this Absolute *Śāmbhava ātmavedana* is told in detail

ŚRĪTANTRĀLOKAḤ

Chapter Four

अथ शाक्तमुपायमण्डलं कथयामः परमात्मसंविदे ।

atha śāktamupāyamamṇḍalaṁ Kathayāmaḥ paramātmasaṁvide. (1)

Now we will deliver śākta group of means for supreme self-consciousness.

अनन्तराह्निकोक्तेऽस्मिन्स्वभावे पारमेश्वरे

प्रविविक्षुर्विकल्पस्य कुर्यात्संस्कारमञ्जसा ।

*anantarāhnikokte 'sminsvabhāve pārameśvare
pravivikṣurvikalpasya kuryātsaṁskāramañjasā. (2)*

They, who have the will to enter into the essential nature of *Parameśvara* as told in the last chapter, must have the state of ideation (start to cultivate ideation for this) immediately.

विकल्पः संस्कृतः सूते विकल्पं स्वात्मसंस्कृतम्

स्वतुल्यं सोऽपि सोऽप्यन्यं सोऽप्यन्यं सदृशात्मकम् ।

*vikalpah saṁskṛtaḥ sūte vikalpam svātmasaṁskṛtam
svatulyam so 'pi so 'pyanyam so 'pyanyam sadṛśātmakam. (3)*

Ideation full of culture (cultured thought - construct) produces *saṁskṛta-vikalpa* (*saṁskṛt* ideation) similar to itself. It constructs again another ideation in the same way breeds same other ideation.

चतुर्व्वेव विकल्पेषु यः संस्कारः क्रमादसौ

अस्फुटः स्फुटताभावी प्रस्फुटस्फुटितात्मकः ।

*caturṣveva vikalpeṣu yaḥ saṁskāraḥ kramādasau
asphuṭaḥ sphuṭatābhāvī prasphuṭasphuṭitātmakaḥ. (4)*

The conditionings (*saṁskāra*), which appear out of all four alternatives, are *asphuṭa*, *sphuṭanayogya*, *sphuṭanonmukha* and *pūrṇa sphuṭa* respectively.

ŚRĪTANTRĀLOKAḤ

ततः स्फुटतरो यावदन्ते स्फुटतमो भवेत्
अस्फुटादौ विकल्पे च भेदोऽप्यस्त्यान्तरालिकः ।
tataḥ sphuṭataro yāvadante sphuṭatamo bhavet
asphuṭādaḥ vikalpe ca bhedo 'pyastyāntarālikah. (5)

After that arise *sphuṭatara* and finally, *sphuṭatama*. There exists difference too within the alternatives *asphuṭa* etc.

ततः स्फुटतमोदारताद्रूप्यपरिबृंहिता
संविदभ्येति विमलामविकल्पस्वरूपताम् ।
tataḥ sphuṭatamodāratadrūpyaparibṛṇhitā
saṁvidabhyeti vimalāmaṅgalasvarūpatām. (6)

After this, *sphuṭam* (the highest form of the burst) attains the form of such a state with generous supreme consciousness of sameness which is devoid of all thought-construct.

अतश्च भैरवीयं यत्तेजः संवित्स्वभावकम्
भूयो भूयो विमृशतां जायते तत्स्फुटात्मता ।
ataśca bhairavīyaṁ yattejah saṁvitsvabhāvakam
bhūyo bhūyo vimṛśatāṁ jāyate tatsphuṭātmatā. (7)

Thus the aspirants, who contemplate repeatedly on the *bhairava*'s glow, full of the essential nature of supreme consciousness, attain that burst of light.

ननु संवित्परांश्विती परामर्शमयी स्वतः
परामृश्या कथं ताथारूप्यसृष्टौ तु सा जडा ।
nanu saṁvitparāṁśvī parāmarśamayī svataḥ
parāmrśyā katham tātārūpyasṛṣṭau tu sā jadā. (8)

The question is that if the *saṁvitsakti* who does *parāmarśa* is *parāmarśamayī* herself, how can she become the object of *parāmarśa*? Then she will be the form of inert being, the creation of that type!

ŚRĪTANTRĀLOKAḤ

उच्यते स्वात्मसंवित्तिः स्वभावादेव निर्भरा
नास्यामपास्यं नाधेयं किञ्चिदित्युदितं पुरा ।
ucyate svātmasaṁvittiḥ svabhāvādeva nirbharā
nāsyāmapāsyam nādheyam kiñcidityuditaṁ purā. (9)

(In that reference) It is said-by nature, the consciousness of (her) own self is *nirākāṅkṣa*. Neither any base can be possible in this nor anything can be replaced from this, as it is said already.

किं तु दुर्घटकारित्वात्स्वाच्छान्द्यान्निर्मलादसौ
स्वात्मप्रच्छादनकीडापण्डितः परमेश्वरः ।
kiṁ tu durghaṭakāritvātsvācchāndyānnirmalādasau
svātmapracchādanakīḍāpaṇḍitaḥ parameśvaraḥ. (10)

But the lord is expert in the play of self-concealing for he is accidently free and pure.

अनावृत्ते स्वरूपेऽपि यदात्माच्छादनं विभोः
सैव माया यतो भेद एतान्विश्ववृत्तिकः ।
anāvṛtte svarūpe 'pi yadātmācchādanam vibhoḥ
saiva māyā yato bheda etāvanviśvavṛttikaḥ. (11)

Inspite of being unveiled His own essential nature, His (Lord's) self-concealing state is *māyā*, that's why this enormous difference (divergence) appears in the world.

तथाभासनमेवास्य द्वैतमुक्तं महेशितुः
तद्द्वयापासनेनायं परामर्शोऽभिधीयते ।
tathābhāsanamevāsya dvaitamuktaṁ mahēśituḥ
taddvayāpāsanenāyam parāmarśo 'bhidhiyate. (12)

That kind of apparition of the lord is the duality. Since this duality is full of non-difference, this is called *parāmarśa*.

ŚRĪTANTRĀLOKAḤ

दुर्भेदपादपस्यास्य मूलं कृन्तन्ति कोविदाः
धारारूढेन सत्तर्ककुठारेणेति निश्चयः
durbhedapādapasyāśya mūlaṃ kṛntanti kovidāḥ
dhārārūḍhena sattarkakuṭhāreṇeti niścayaḥ. (13)

This is certain that the scholars iradicate the root of this difficultly-rooted-tree by the sharp edge of *sattarka* as an axe.

तामेनां भावनामाहुः सर्वकामदुघां बुधाः
स्फुटयेद्वस्तु यापेतं मनोरथपदादपि ।
tāmenāṃ bhāvanāmāhuḥ sarvakāmadughāṃ budhāḥ
sphuṭayedvastu yāpetam manorathapadādapi. (14)

Scholars say this *bhāvanā* as *sarvakāmapradātrī* (bestower of all fruits) who clears the thing beyond the desire.

श्रीपूर्वशास्त्रे तत्प्रोक्तं तर्को योगाङ्गमुत्तमम्
हेयाद्यालोचनात्तस्मात्तत्र यत्नः प्रशस्यते ।
śrīpūrvaśāstre tatproktaṃ tarko yogāṅgamuttamam
heyādyālocanāttasmāttatra yatnaḥ praśasyate. (15)
मार्गे चेतः स्थिरीभूतं हेयेऽपि विषयेच्छया
प्रेर्य तेन नयेत्तावद्यावत्पदमनामयम् ।
mārge cetah sthirībhūtaṃ heye 'pi viṣayecchayā
prerya tena nayettāvadyāvatpadamanāmayam. (16)

It is said in the *mālinīvijayatantra* that *tarka* is the best part of *yoga* for it criticizes pety things etc. Thus the effort is adorable in this context. Also even in the desire path of pety, if the mind turns steady, we must lead it up to that extent by inspiration until the *nirañjan pada* is attained.

ŚRĪTANTRĀLOKAḤ

मार्गोऽत्र मोक्षोपायः स हेयः शास्त्रान्तरोदितः
विषिणोति निबध्नाति येच्छा नियतिसङ्गतम् ।
रागतत्त्वं तयोक्तं यत् तेन तत्रानुरज्यते

*mārgo 'tra mokṣopāyaḥ sa heyah śāstrāntaroditaḥ
viṣiṇoti nibadhnāti yecchā niyatisaṅgatam. (17)
rāgatattvaṃ tayoktaṃ yat tena tatrānurajyate*

It is said about this topic in other scriptures that the way of the means of salvation is inferior. The will that binds specially *rāga* (passionate desire) with the destiny (*niyati*), it is called desire principle for that *rāga* because the mind is to be attached in that (topic).

यथा साम्राज्यसंभोगं दृष्ट्वाष्ट्वथवाधमे ।

भोगे रज्येत दुर्बुद्धिस्तद्वन्मोक्षेऽपि रागतः

*yathā sāmrajyasambhogam dr̥ṣṭvāṣṭvathavādhame. (18)
bhoge rajyeta durbuddhistadvanmokṣe 'pi rāgataḥ*

As wrong intellect (mindedness) attaches with the enjoyment of world by seeing it or without seeing it, so a desirous (fool) attaches in the enjoyment while he is in the path of salvation.

स एवांशक इत्युक्तः स्वभावाख्यः स तु स्फुटम् ।

सिद्ध्यङ्गगमिति मोक्षाय प्रत्यूह इति कोविदाः

*sa evāṃśaka ityuktaḥ svabhāvākhyah sa tu sphuṭam. (19)
siddhyāṅgagamiti mokṣāya pratyūha iti kovidāḥ*

That (*rāga*) is known *asaṃśaka* and *svabhāva* (fragment and nature). That is clearly the part of *siddhi* (complete attainment) and is the obstruction for salvation, as is told by the scholars.

ŚRĪTANTRĀLOKAḤ

शिवशासनमाहात्म्यं विदन्नप्यत एव हि ।
वैष्णवाद्येषु रज्येत मूढो रागेण रञ्जितः
śivaśāsanamāhātmyaṃ vidannapyata eva hi. (20)
vaiṣṇavādyeṣu rajyeta mūḍho rāgeṇa rañjitah

Hence inspite of knowing the greatness of *śivasāstra*, the fool gets attached by enjoying the desires in the topics like *vaiṣṇava* etc.

यतस्तावति सा तस्य वामाख्या शक्तिरैश्वरी ।
पाञ्चरात्रिकवैरिञ्च सौगतादेर्विजृम्भते
yatastāvati sā tasya vāmākhyā śaktiraiśvarī. (21)
pāñcarātrikavairiñca saugatādervijrumbhate

So that in this context his (fool's) spiritual (*vāmā*) power inspires him for the topics of *pāñcarātra brahmaism, bauddha* etc.

दृष्टाः साम्राज्यसंभोगं निन्दन्तः केऽपि बालिशः ।
न तु संतोषतः स्वेषु भोगेष्वशीः प्रवर्तनात्
drṣṭāḥ sāmrajjyasambhogam nindantaḥ ke 'pi bāliśāḥ. (22)
na tu saṃtoṣataḥ sveṣu bhogeṣvāśīḥ pravartanāt

Some fools are seen as criticizing the enjoyment of world's prosperity. They don't do this for their satisfaction but they do for the blessings so that they can enjoy the same.

एवं चिद्भैरवावेशनिन्दातत्परमानसाः ।
भवन्त्यतिसुघोराभिः शक्तिभिः पातिता यतः
evaṃ cidbhairavāveśanindātatparamānasāḥ. (23)
bhavantyatisughorābhiḥ śaktibhiḥ pātītā yataḥ

Since they who always criticize the absorption of *cidbhairava*, are made alighted (fallen) by the *ghora* powers.

ŚRĪTANTRĀLOKAḤ

तेन शांभवमाहात्म्यं जानन्यः शासनान्तरे ।
आश्वस्तो नोत्तरीतव्यं तेन भेदमहार्णवात्
tena śāmbhavamāhātmyaṃ jānanyaḥ śasanāntare. (24)
āśvasto nottarītavyaṃ tena bhedamahārṇavāt

So he, who knowing the greatness of *śāmbhavaśāstra*, have highly regards for the other scriptures, can not overcome the ocean of divergence.

श्रीकामिकायां प्रोक्तं च पाशाप्रकरणे स्फुटम् ।
śrīkāmikāyāṃ proktaṃ ca pāśaprakaraṇe sphuṭam. (25)

This is discussed clearly in the *pāśaprakaraṇa* of *śrīkāmikaśāstra*.

वेदसांख्यपुराणज्ञाः पाञ्चरात्रपरायणाः
ये केचिदृषयो धीराः शास्त्रान्तरपरायणाः ।
बौद्धार्हताद्याः सर्वे ते विद्यारागेण रञ्जिताः
मायापाशेन बद्धत्वाच्छिवदीक्षां न विन्दते ।
vedasāṃkhyapurāṇajñāḥ pāñcarātraparāyaṇāḥ
ye kecidṛṣayo dhīrāḥ śāstrāntaraparāyaṇāḥ. (26)
bauddhārhatādyāḥ sarve te vidyārāgeṇa rañjitāḥ
māyāpāśena baddhatvācchivadīkṣāṃ na vindate. (27)

They, who behave according to *veda*, *sāṃkhya*, *purāṇa*, *pāñcarātra* and are steadfast, appreciate other scriptures, and are Buddhists, Jainis, etc., don't receive initiation of *śiva*, for they are bound in the trap of *māyā* out of being enjoyed by the joy (*rāga*, desire) of *vidyā* (knowledge).

ŚRĪTANTRĀLOKAḤ

रागशब्देन च प्रोक्तं रागतत्त्वं नियामकम्
मायीये तच्च तं तस्मिञ्छास्त्रे नियमयेदिति ।
rāgaśabdena ca proktaṃ rāgatattvaṃ niyāmakam
mayīye tacca taṃ tasmiñchāstre niyamayediti. (28)

The principle of desire (*rāgatattva*¹) is stated here by the word *rāga*, and this (desire-principle), in the *mayīya śāstra* (illusion of scripture), binds the fool.

मोक्षेऽपि वैष्णवादेर्यः स्वसङ्कल्पेन भावितः
परप्रकृतिसायुज्यं यद्वाप्यानन्दरूपता ।
विशुद्धचित्तमात्रं वा दीपवत्संततिक्षयः
स सवेद्यापवेद्यात्मप्रलयाकलतामयः ।
mokṣe 'pi vaiṣṇavāderyaḥ svasaṅkalpena bhāvitah
paraprakṛtisāyujyaṃ yadvāpyānandarūpatā. (29)
viśuddhacittamātraṃ vā dīpavatsamtatikṣayaḥ
sa savedyāpavedyātmapralayākalatāmayaḥ. (30)

That which is salvation in the form of 'unification with *para prakṛiti*' produced by the self thought of *vaiṣṇavites* etc., or the salvation in the form of ecstasy of *vedāntists*, or the salvation of *viññānavādin* Buddhists in the form of pure *citta* or the shed of action for the *śūnyavādins*, is *savedya pralayākala* or *apavedya pralayākala* according to our systems.

1. This reduces all-satisfaction (*pūrṇatva*) of the universal Consciousness and brings about desire for particular things.

ŚRĪTANTRĀLOKAḤ

तं प्राप्यापि चिरं कालं तद्भोगाभोगभुक्ततः

तत्तत्त्वप्रलयान्ते तु तदूर्ध्वा सृष्टिमागतः ।

मन्त्रत्वमेति संबोधादनन्तेशेन कल्पितात्

taṁ prāpyāpi ciraṁ kālaṁ tadbhogābhogabhuktataḥ

tattattvapralayānte tu tadūrdhvā sṛṣṭimāgataḥ. (31)

mantratvameti sambodhādananteśena kalpitāt

After getting that, the individual soul receives the state of sacred syllable by infinite imaginative consciousness, this soul comes by enjoying the extended joy at the end of (dissolution of) that principle in this universe.

एतच्चाग्रे तनिष्याम इत्यास्तां तावदत्र तत् ।

etaccāgre taniṣyāma ityāstāṁ tāvadatra tat. (32)

Let us have a stop here for we will discuss this further in detail.

तेनाज्ञजनताकलृप्तप्रवादैर्यो विडम्बितः

असद्गुरौ रूढचित् स मायापाशेन रञ्जितः ।

tenājñajanatāklṛptapравādairyo viḍambitaḥ

asadgurau rūḍhacit sa māyāpāśena rañjitaḥ. (33)

Hence he, who is cheated by foolish people in imaginative discourses and who pays faith in dishonest teacher, is befooled (limited) in the trap of illusion.

ŚRĪTANTRĀLOKAḤ

सोऽपि सत्तर्कयोगेन नीयते सद्गुरुं प्रति
सत्तर्कः शुद्धविद्यैव सा चेच्छा परमेशितुः ।

*so 'pi sattarkayogena nīyate sadguruṃ prati
sattarkaḥ śuddhavidyaiva sā cecchā paramēśituḥ. (34)*

He too (is brought about) reaches to the right spiritual teacher by the *yoga* of *sattarka*. Pure knowledge (*Śuddha Vidyā*) is the *sattarka* and that is the will of the Lord.

श्रीपूर्वशास्त्रे तेनोक्तं स यियायुः शिवेच्छया
भुक्तिमुक्तिप्रसिद्ध्यर्थं नीयते सद्गुरुं प्रति ।

*śrīpūrvaśāstre tenoktaṃ sa yiyāyuh śivecchayā
bhuktimuktiprasiddhyartham nīyate sadguruṃ prati. (35)*

He (the Lord) said in the *śrīpūrvaśāstra* that having the desire of going to *guru*, he goes to *sadguru* by the grace of *Śiva* for attaining *bhukti* (joy) and *mukti* (liberation).

शक्तिपातस्तु तत्रैष क्रमिकः संप्रवर्तते
स्थित्वा योऽसद्गुरौ शास्त्रान्तरे वा सत्पथं श्रितः ।

*śaktipātaṣṭu tatraiṣa kramikaḥ saṃpravartate
sthitvā yo 'sadgurau śāstrāntare vā satpatham śritaḥ. (36)*

On him, who has come on the true path by following wrong teacher or truthless scripture, the grace (*śaktipāta*) descends through *krama* (realization of self by means of *kriyā yoga*).

ŚRĪTANTRĀLOKAḤ

गुरुशास्त्रगते सत्त्वेऽसत्त्वे चात्र विभेदकम्
शक्तिपातस्य वैचित्र्यं पुरस्तात्प्रविविच्यते ।
guruśāstragate sattve 'sattve cātra vibhedakam
śaktipātasya vaicitryam purastātpravivimcyate. (37)

The amazing state of grace in truth and untruth of teacher and scripture is the factor which differentiates. (And this amazing state) will be told later.

उक्तं स्वच्छन्दशास्त्रे तत् वैष्णवाद्यान्प्रवादिनः
सर्वान्भ्रमयते माया सामोक्षे मोक्षेलिप्सया ।
uktaṁ svacchandaśāstre tat vaiṣṇavādyānpravādinah
sarvānbhramayate māyā sāmokṣe mokṣelipsayā. (38)

This is said in *Svacchanda Tantra*. The *māyā* (veil) veils (makes illusion) all the aspirants like *vaiṣṇava* etc. by offering lust of liberation in the non-liberation.

यस्तु रूढोऽपि तत्रोद्यत्परामर्शविशारदः
स शुद्धविद्यामाहात्म्याच्छक्तिपातपवित्रितः ।
आरोहत्येव सन्मार्गं प्रत्यूहपरिवर्जितः
yastu rūḍho 'pi tatrodyatparāmarśaviśāradaḥ
sa śuddhavidyāmāhātmyācchaktipātapavitritah. (39)
ārohatyeva sanmārgaṁ pratyūhaparivarjitah

The aspirants, who though is moving on that (the untrue path) but is skilfull in knowledge, rides firmly on the true path with certainty with devoid of obstruaction and being purified by grace by dint of the greatness of pure knowledge.

ŚRĪTANTRĀLOKAḤ

स तावत्कस्यचित्तर्कः स्वत एव प्रवर्तते ।

स च सांसिद्धिकः शास्त्रे प्रोक्तः स्वप्रत्ययात्मकः

sa tāvatkasyacittarkaḥ svata eva pravartate. (40)

sa ca sāmsiddhikaḥ śāstre proktaḥ svapratyayātmakaḥ

That *sattarka* reveals automatically in the mind of a fortunate. And he is considered, according to scripture, a self-proved *yogin*.

किरणायां यदप्युक्तं गुरुतः शास्त्रतः स्वतः ।

तत्रोत्तरोत्तरं मुख्यं पूर्वपूर्वं उपायकः

kiraṇāyām yadapyuktaṁ gurutaḥ śāstrataḥ svataḥ. (41)

tatrottarottaram mukhyaṁ pūrvapūrva upāyakaḥ

As these three means—from teacher, from scripture and from self—are said in *Kiraṇāgama* in which the best lies in ascend and the means of all these is *purva-purva*¹.

यस्य स्वतोऽयं सत्तर्कः सर्वत्रैवाधिकारवान् ।

अभिषिक्तः स्वसंवित्तिदेवीभिर्दीक्षितश्च सः

yasya svato 'yaṁ sattarkaḥ sarvatraivādhikāravān. (42)

abhiṣiktaḥ svasaṁvittidevībhirdīkṣitaśca saḥ

He, who attains the automatic *sattarka*, becomes the qualified aspirant by the initiation of his own deities of supreme consciousness and by its assimilation.

1. An aspirant can know the truth (the *śūnya*) by three means, either by teacher, or by scripture, or by his own self. In these ascending order, by his own self is the best for teacher is the means in the knowledge of scripture and scripture is the means in the knowledge of self. Also explained in *yogavāśiṣṭha*.

ŚRĪTANTRĀLOKAḤ

स एव सर्वाचार्याणां मध्ये मुख्यः प्रकीर्तितः ।

तत्संनिधानेनान्येषु कल्पितेष्वधिकारिता

sa eva sarvācāryāṇāṃ madhye mukhyaḥ prakīrtitaḥ. (43)

tatsaṃnidhanenānyeṣu kalpīteṣvadhikāritā

He is considered as chief among all the scholars. No other imaginative scholar stands before him.

स समस्तं च शास्त्रार्थं सत्तकदेव मन्यते ।

sa samastaṃ ca śāstrārthaṃ sattarkādeva manyate. (44)

He does know all the scriptures by *sattarka*.

शुद्धविद्या हि तन्नास्ति सत्यं यद्यन्न भासयेत्

śuddhavidyā hi tannāsti satyaṃ yadyanna bhāsayet

That, which does not bring about the reflection of truth, is not pure knowledge.

सर्वशास्त्रार्थवेत्तृत्वमकस्माच्चास्य जायते ।

इति श्रीपूर्ववाक्ये तद् अकस्मादिति-शब्दतः

sarvaśāstrārthavettṛtvamakasmāccāsyā jāyate. (45)

iti śrīpūrvavākyaḥ tad akasmāditi-śabdataḥ

He suddenly becomes the knower of all scriptures-this is said by the term 'sudden' in *śrīpūrvaśāstra*.

लोकाप्रसिद्धो यो हेतुः सोऽकस्मादिति कथ्यते ।

स चैष परमेशानशुद्धविद्याविजृम्भितम्

lokāprasiddho yo hetuḥ so 'kasmāditi kathyate. (46)

sa caiṣa paramēśānaśuddhavidyāvijṛmbhitam

The cause, which is not famous in the world (*loka*), is called sudden, and this is the joy of pure knowledge of Lord.

ŚRĪTANTRĀLOKAḤ

अस्य भेदाश्च बहवो निर्भित्तः सहभित्तिकः ।

सर्वगोऽशगतः सोऽपि मुख्यामुख्यांशनिष्ठितः

भित्तिः परोपजीवित्वं परा प्रज्ञाथ तत्कृतिः ।

asya bhedāśca bahavo nirbhittah sahabhittikah. (47)

*sarvagom 'śagataḥ so 'pi mukhyāmukhyāṁśaniṣṭhitah
bhittih paropajīvitvaṁ parā prajñatha tatkr̥tiḥ. (48)*

There are so many forms of it as *sahabhittika*, *sarvaga*, *aṁśaga* etc. The *aṁśaga* too exists in the portion of main and subsidiary. The meaning of *bhitti* is being dependent on other, and *parāprajñā* is its creation.

अदृष्टमण्डलोऽप्येवं यः कश्चिद्वेत्ति तत्त्वतः

स सिद्धिभागभवेन्नित्यं स योगी स च दीक्षितः ।

*adr̥ṣṭamaṇḍalo 'pyevaṁ yaḥ kaścidveti tattvataḥ
sa siddhibhāgbhavennityaṁ sa yogī sa ca dīkṣitaḥ. (49)*

एवं यो वेत्ति तत्त्वेन तस्य निर्वाणगामिनी

दीक्षा भवेदिति प्रोक्तं तच्छ्रीत्रिशकशासने ।

*evaṁ yo veti tattvena tasya nirvāṇagāminī
dīkṣā bhavediti proktaṁ tacchrītriṁśakasāśane. (50)*

He, who has not seen *maṇḍala* yet but attained this kind of self-knowledge, becomes ever self-proved *yogin*. He is *yogin* and he is *dīkṣita*. Thus he who knows the truth in principle, attains the initiation which leads toward-liberation-as is also told in the *Trikaśāstra*

ŚRĪTANTRĀLOKAḤ

अकल्पितो गुरुर्ज्ञेयः सांसिद्धिक इति स्मृतः
akalpito gururjñeyaḥ sāmśiddhika iti smṛtaḥ

That which is said *sāmśiddhika*¹ in the scriptures must be known as non-imaginary teacher.

यस्तु तद्रूपभागात्मभावनातः परं विना ।
शास्त्रवित्स गुरुः शास्त्रे प्रोक्तोऽकल्पितकल्पकः
yastu tadrūpabhāgātmabhāvanātaḥ param viṇā. (51)
śāstravitsa guruḥ śāstre prokto 'kalpitakalpakaḥ

The teacher who is non-imaginary, *sāmśiddhika*, only by dint of *ātmabhāvanā* (self contemplation), is called in the scripture, the non-imaginary imaginative.

तस्यापि भेदा उत्कृष्टमध्यमन्दाद्युपायतः ।
tasyāpi bheda utkrṣṭamadyamandādyupāyataḥ. (52)

He too has several forms because of best, medium and general etc. means.²

भावनातोऽथ वा ध्यानाज्जपात्स्वप्नाद् व्रताद्धुतेः
प्रान्नोत्यकल्पितोदारमभिषेकं महामतिः ।
bhāvanāto 'tha vā dhyānājḡapātsvapnād vratāddhuteḥ
prāpnoty akalpitodāramabhiṣekaṁ mahāmatiḥ. (53)

He attains non-imaginary generous royal unction by the practice of wise contemplation or by meditation, chanting, dreaming, vow and sacrifice.

1. Actually a disciple becomes disciple in the discipline of a teacher and afterward he becomes a teacher himself by *siddhi* and he who attains this state without this and with *śaktipāta* or grace, is known as *sāmśiddhika*, non-imaginary *guru*, 2. here it is *śaktipāta*

ŚRĪTANTRĀLOKAḤ

श्रीमद्वाजसनीये श्रीवीरे श्रीब्रह्मयामले
श्रीसिद्धायामिदं धात्रा प्रोक्तमन्यत्र च स्फुटम् ।

*śrīmadvājasanīye śrīvīre śrībrahmayāmale
śrīsiddhāyāmiḍaṁ dhātrā proktamanyatra ca sphuṭam. (54)*

This is said in *śrīvājasanīya*, *śrīvīra*, *śrībrahmayāmala* and *śrīsiddhātanta* by the lord and this is doubtless in elsewhere too¹.

तस्य स्वेच्छाप्रवृत्तत्वात् कारणान्ततेष्यते
कदाचिद्भक्तियोगेन कर्मणा विद्ययापि वा ।
ज्ञानधर्मोपदेशेन मन्त्रैर्वा दीक्षयापि वा

*tasya svecchāpravṛttatvāt kāraṇānantateṣyate
kadācidbhaktiyogena karmṇa vidyayāpi vā. (55)
jñānadharmopadeśena mantrairvā dīkṣayāpi vā
evamāद्यैरनेकैश्च प्रकारैः परमेश्वरः ।*

संसारिणोऽनुगृह्णाति विश्वस्य जगतः पतिः
*evamādyairanekaiśca prakāraiḥ paramēśvaraḥ. (56)
saṁsāriṇo 'nugṛhyāti viśvasya jagataḥ patiḥ*

The aspirant goes towards this state with his own will, this involves infinite causes. The lord of this entire world offers his grace sometimes in the form of devotion (*bhaktiyoga*), sometimes by action or some times by *vidyā*, *jñāna*, *dharma upadeśa*, *mantra* or *dīkṣā* and with infinite other means.

1. as *śrīsarvavīra śāstra* states- an aspirant tends to move toward the attainment of *śiva* hood by his own desire, several destined causes involve in it. Lord *Śiva* bestows his grace to such aspirant by devotion, good action, knowledge, religion, syllables and initiation.

ŚRĪTANTRĀLOKAḤ

मातृमण्डलसंबोधात् संस्कारात्तपसः प्रिये ।
ध्यानाद्योगाज्जपाज्ज्ञानान्मन्त्राराधनतो व्रतात्
संप्राप्यं कुलसामान्यं ज्ञानं कौलिकसिद्धिदम् ।

mātramaṇḍalasambodhāt saṁskārāttapasah priye. (57)

*dhyānādyogājjapājjñānānmantrārādhanato vratāt
saṁprāpyaṁ kulasāmānyaṁ jñānaṁ kaulikasiddhidam. (58)*

(It is stated in the *brahmayāmala*) - O dear, you must have the essential knowledge of *kula* which bestows *kaulikasiddhi* by the practice of right knowledge of *mātrmaṇḍala*, *saṁskāra*, *tapa*, *dhyāna*, *yoga*, *japa*, *jñāna*, *mantra*, *ārādhanā*, *vrata* etc.

तत्त्वज्ञानात्मकं साध्यं यत्र यत्रैव दृश्यते
स एव हि गुरुस्तत्र हेतुजालं प्रकल्प्यताम् ।
*tattvajñānātmakaṁ sādhyam yatra yatraiva drśysate
sa eva hi gurustatra hetujālaṁ prakalpyatām. (59)*

Wherever is seen *tattvajñānātmaka sādhyā* (one who has accomplished his *sādhana* and attained self knowledge) is the *guru*. One must contemplate (imagine) the cause weaver in that.

तत्त्वज्ञानादृते नान्यल्लक्षणं ब्रह्मयामले
tattvajñānādṛte nānyallakṣaṇaṁ brahmayāmale

This is also said in the *brahmayāmala* that no other teacher (characterist) exists except self knowledge.

ŚRĪTANTRĀLOKAḤ

तत्रैव चोक्तं सेवायां कृतायामविकल्पतः ।
साधकस्य न चेत्सिद्धिः किं कार्यमिति चोदिते
आत्मीयमस्य संज्ञानक्रमेण स्वात्मदीक्षणम् ।
सस्फुरत्वप्रसिद्ध्यर्थं ततः साध्यं प्रसिद्ध्यति

tatraive coktaṃ sevāyāṃ kṛtāyāmaṅvikaḷpataḥ. (60)

sādhakasya na cetsiddhiḥ kiṃ kāryamiti codite

ātmīyamasya saṁjñānakrameṇa svātmadīkṣaṇam. (61)

sasphuratvaprasiddhyartham tataḥ sādhyam prasiddhyati

It is stated that there – what should be further done by the aspirant who inspite of performing *japa* etc. doubtlessly, has not accomplished his *siddhi*? On this question, there is suggested that only means as *ātmaḍīkṣā* (self initiation) in order to stimulate the nature of *mantra* for self and right knowledge, after that the aspirant becomes attains the *siddhi* i.e. knowledge devoid of ideation.

अनेन स्वात्मविज्ञानं सस्फुरत्वप्रसाधकम् ।

उक्तं मुख्यतयाचार्यो भवेद्यदि न सस्फुरः

anena svātmavijñānaṃ sasphuratvaprasādhakam. (62)

uktaṃ mukhyatayācārya bhavedyadi na sasphuraḥ

Hence (it is proved that) *ātmavijñāna* (self knowledge process) (of *mantra* etc.) is the aspirant of inspiration (as stimulation). If the *ācārya* (scholar) does not have gleam, (then he must attain self-initiation).

तत्रैव च पुनः श्रीमद्रक्ताराधनकर्मणि ।

विधिं प्रोक्तं सदा कुर्वन् मासेनाचार्य उच्यते

पक्षेण साधकोऽर्धाधात् पुत्रकः समयी तथा ।

tatraiva ca punaḥ śrīmadraktārāḍhanakramaṇi. (63)

vidhiṃ proktaṃ sadā kurvan māsenācārya ucyate

pakṣeṇa sādako 'rdhārdhāt putrakaḥ samayī tathā. (64)

In the same text, it is stated further that if an aspirant follows regularly the process to pray *raktādevī*, he is considered as *ācārya* in a month, aspirant in fortnight, *putraka* in a week and *samayī* in four days.

ŚRĪTANTRĀLOKAḤ

दीक्षयेज्जपयोगेन रक्तादेवी कमाद्यतः
गुरोरलाभे प्रोक्तस्य विधिमेतं समाचरेत् ।
dīkṣayejjapayogena raktādevī kramādyataḥ
guroralābhe proktasya vidhimetaṁ samācaret. (65)

Since in the absence of teacher, *Raktādevī* herself initiates by *krama*, *japa* and *yoga*, so an aspirant, if teacher is unavailable should practice this method.

मते च पुस्तकाद्विद्याध्ययने दोष ईदृशः
उक्तो यस्तेन तद्दोषाभावेऽसौ न निषिद्धता ।
mate ca pustakādvīdyādhyaṇe doṣa īdṛśaḥ
ukto yastena taddoṣābhāve 'sau na niṣiddhatā. (66)

In *siddhāmata* too, such type of fault, as study from book, is stated. So in the absence of fault, there too is no restriction.

मन्त्रद्रव्यादिगुप्तत्वे फलं किमिति चोदिते
पुस्तकाधीतविद्या ये दीक्षासमयवर्जिताः ।
mantradavyādīguptatve phalaṁ kimiti codite
pustakādhītavīdyā ye dīkṣāsamayavarjitāḥ. (67)
तामसाः परहिंसादि वश्यादि च चरन्त्यलम्
न च तत्त्वं विदुस्तेन दोषभाज इति स्फुटम् ।
tāmasāḥ parahimsādi vaśyādi ca carantyalam
na ca tattvaṁ vidutsena doṣabhāja iti sphuṭam. (68)

What is the result of keeping secret *mantra*, *dravya* etc.- on this question (the answer is), it is clear that since they are not the knower of truth (*tattvavettā*) so become the sufferer of fault, who study from book, are devoid of initiation and *samayī caryā*, full of wild tendencies, involve in violent mesmerization of others.

ŚRĪTANTRĀLOKAḤ

पूर्व पदयुगं वाच्यमन्योन्यं हेतुहेतुमत्
pūrvam padayugam vācyamanyonyaṃ hetuhetumat

Both former verses are mutually dependent by cause-effect-relation.

यस्तु शास्त्रं विना नैति शुद्धविद्याख्यसंविदम् ।
गुरोः स शास्त्रंमन्विच्छुस्तदुक्तं कममाचरेत्
yastu sāstram vinā naiti śuddhavidyākhyasamvidam. (69)
guroḥ sa śāstrammanvicchustaduktam kramamācaret

He, who does not take benefit of pure knowledge *saṃvid* without scripture, such desirous of knowing scripture from *guru* must practice *krama*.

येन केनाप्युपायेन गुरुमाराध्य भक्तिततः ।
तद्दीक्षाक्रमयोगेन शास्त्रार्थं वेत्त्यसौ ततः
yena kenāpyupāyena gurumārādhyā bhaktitāt. (70)
taddīkṣākramayogena śāstrārtha vettyasau tataḥ
अभिषेकं समासाद्य यो भवेत्स तु कल्पितः ।
सन्नप्यशेषपाशैघविनिवर्तनकोविदः
abhiṣekaṃ samāsādyā yo bhavetsa tu kalpitah (71)
sannapyāśeṣapāśaughavinivartanakovidah

When by any means worshipping *guru* devotedly he knows the essence of scripture by the *yoga* of *dīkṣākrama*, afterwhile still sprinkled over that imaginary *guru*, he becomes a scholar who can destroy all groups of trap.

यो यथाक्रमयोगेन कस्मिंश्चिच्छास्त्रवस्तुनि ।
आकस्मिकं व्रजेद्बोधं कल्पिताकल्पितो हि सः
yo yathākramayogena kasmimścicchāstravastuni. (72)
ākasmikaṃ vrajedbodham kalpitākalpito hi saḥ

He is considered as *kalpitākalpitaguru* (imaginary and non imaginary as well) who by following *krama* suddenly gets the light of the essence of any scripture.

ŚRĪTANTRĀLOKAḤ

तस्य योऽकल्पितो भागः स तु श्रेष्ठतमः स्मृतः ।

उत्कर्षः शुद्धविद्यांशतारतम्यकृतो यतः

tasya yo 'kalpito bhāgaḥ sa tu śreṣṭhatamaḥ smṛtaḥ. (73)
utkarṣaḥ śuddhavidyāṃśatāratamyakṛto yataḥ

The non-imaginary part of that is considered as the best, for the finest state is made by the synchronization with the part of pure knowledge.

यथा भेदेनादिसिद्धाच्छिवान्मुक्तशिवा ह्यधः ।

तथा सांसिद्धिकज्ञानादाहृतज्ञानिनोऽधमाः

yathā bhedēnādisiddhācchivānmuktaśivā hyadhaḥ. (74)
tathā sāṃsiddhikajñānādāhṛtajñāninō 'dhamāḥ

तत्संनिधौ नाधिकारस्तेषां मुक्तशिवात्मवत् ।

tatsaṃnidhau nādhikāraṣṭeṣāṃ muktaśivātmavat. (75)
kiṃ tu tūṣṇī-sṭhītiryadvā kṛtyaṃ tadanuvartanam

As in the *bhedeśvaravāda*, liberated Śiva is inferior than primarily proved Śiva, similarly aspirants of accumulated knowledge. Before superior aspirants, like liberated Śiva, inferior aspirants don't have the right. Either they (imaginary teachers) keep silence or follow the path of non-imaginary teachers.

यस्त्वकल्पितरूपोऽपि संवाददृढताकृते ।

अन्यतो लब्धसंस्कारः स साक्षाद्भैरवो गुरुः

yastvakalpitarupo 'pi samvādadr̥ḍhatākṛte. (76)
anyato labdhasaṃskāraḥ sa sākṣādbhairavo guruḥ

Such *guru*, who is non-imaginary, possesses a mind to make dialogue with other (*guru* etc.) and has a firmness, is really *Bhairava*.

ŚRĪTANTRĀLOKAḤ

यतः शास्त्रकामात्तज्ज्ञगुरुप्रज्ञानुशीलनात् ।
आत्मप्रत्ययितं ज्ञानं पूर्णत्वादभैरवायते
yataḥ śāstrakramāttajjñaguruprajñānuśīlanat. (77,
ātmapratyayitaṁ jñānaṁ pūrṇatvādbhairavāyate

Such *guru* becomes master of scriptures through *krama* and by the discipline of this knowledge he fulfills his self knowledge as *vimarśa-svarupa*, finally transforms into *Bhairava*.

तेन श्रीकिरणोक्तं यद्गुरुतः शास्त्रतः स्वतः ।
त्रिप्रत्ययमिदं ज्ञानमिति यच्च निशाटने
तत्सङ्घातविपर्यासविग्रहैर्भासते तथा ।
tena śrīkīraṇoktaṁ yadgurutaḥ śāstrataḥ svataḥ. (78,
tripratyayamidaṁ jñānamiti yacca niśāṭane
tatsaṅghātaviparyāsavigrahairbhāsatē tathā. (79,

Therefore said in *Kiraṇāgama* – that *gurutaḥ śāstrataḥ svataḥ* or in *śrīniśāṭana* is said that this knowledge is emerged out of three causes. This arises either from the group of three or from one or two (causes).

करणस्य विचित्रत्वाद्विचित्रामेव तां छिदम्
कर्तुं वासी च टङ्कं च ककचं चापि गृह्यते ।
तावच्च छेदनं ह्येकं तथैवाद्याभिसंधितः
karaṇasya vicitratvādvicitrāmeva tāṁ chidam
kartuṁ vāsī ca taṅkaṁ ca kakacaṁ cāpi gr̥hyate. (80,
tāvacca chedanam hyekam tathāivādyābhisandhitāḥ

Though the whole is one yet a carpenter in order to penetrate the typical kind of work uses *bansulā*, *chīnī*, and *ārī*, similarly means differ by the divergence of initial search.

ŚRĪTANTRĀLOKAḤ

इत्थमेव मितौ वाच्यं करणस्य स्वकं वपुः ।

न स्वतन्त्रं स्वतो मानं कुर्यादधिगमं हठात्

itthameva mitau vacyaṃ karaṇasya svakaṃ vapuḥ. (81)

na svatantraṃ svato mānaṃ kuryādadhigamaṃ haṭhāt

प्रमात्राश्वासपर्यन्तो यतोऽधिगम उच्यते ।

आश्वासश्च विचित्रोऽसौ शक्तिपातवशात्तथा

प्रमितेऽपि प्रमाणानामवकाशोऽस्त्यतः स्फुटः

pramātrāśvāsaparyanto yato 'dhigama ucyate. (82)

āśvāsaśca vicitro 'sau śaktipātaśāttathā

pramite 'pi pramāṇānāmavakāśo 'styataḥ sphuṭaḥ. (83)

Similarly, *guru* etc. are understood as their own essential nature within the experient. The evidence is not self-efficient so it can not know itself without the experient. The experient is considered as a faith everlasting. When the matter evokes, it gives a clear evidence to the experient.

दृष्ट्वा दृष्ट्वा समाश्लिष्य चिरं सञ्चर्य चेतसा

प्रिया यैः परितुष्येत किं ब्रूमः किल तान्प्रति ।

dr̥ṣṭvā dr̥ṣṭvā samāśliṣya ciraṃ sañcarvya cetasā

priyā yaiḥ parituṣyeta kiṃ brūmaḥ kila tānprati. (84)

When a beloved satisfies wholeheartedly by seeing, embracing and receiving rapture in a long period repeatedly, what to say about her?

इत्थं च मानसं प्लुत्यामपि नाधिगते गतिः

न व्यर्थता नानवस्था नान्योन्याश्रयतापि च ।

itthaṃ ca mānasamplutyāmapi nādhigate gatiḥ

na vyarthatā nānavasthā nānyonyāśrayatāpi ca. (85)

Hence, though there widens numerous evidences; the destiny of evidences does not limit itself till accumulated knowledge yet. It lies elsewhere too. Thus no evidence goes ashtay nor it pregnant fault of non-state, nor evidence and experience are mutually dependents.

ŚRĪTANTRĀLOKAḤ

एवं योगाङ्गमियति तर्क एव न चापरम्
अन्तरन्तः परामर्शपाटवातिशयाय सः ।
*evam yogāṅgamiyati tarka eva na cāparam
antarantaḥ parāmarśapāṭavātiśayāya saḥ. (86)*

So, (though there are so many reality-knowing-means yet) *tarka* (argument which is *sattarka*) is *yogāṅga* (special part of yoga) and nothing else. it (*tarka*) creates the efficiency of recollection within itself.

अहिंसा सत्यमस्तेयब्रह्मचर्यापरिग्रहाः
इति पञ्च यमाः साक्षात्संवित्तौ नोपयोगिनः ।
*ahimsā satyamasteyabrahmacaryāparigrahāḥ
iti pañca yamāḥ sākṣātsaṁvittau nopayogināḥ. (87)*
तपः प्रभृतयो ये च नियमा यत्तथासनम्
प्राणायामाश्च ये सर्वमेतद्वाह्यविजृम्भितम् ।
*tapah prabhṛtayo ye ca niyamā yattathāsanam
prāṇāyāmāśca ye sarvametadvāhyavijṛmbhitam. (88)*

The five *yamas*-abstention from injury through thought, word or deed (or non-violence), truth, abstention from stealing, abstention from passions and lust and abstention from avarice-are not usefull directly for supreme consciousness. The laws for argument etc. and sitting postures and breath control are the causes of creation of external ecstasy.

श्रीमद्वीरावलौ चोक्तं बोधमात्रे शिवात्मके
चित्तप्रलयबन्धेन प्रलीने शशिभास्करे ।
*śrīmadvīrāvalau coktaṁ bodhamātre śivātmake
cittapralayabandhena pralīne śaśibhāskare. (89)*
प्राप्ते च द्वादशे भागे जीवादित्ये स्वबोधके
मोक्षः स एव कथितः प्राणायामो निरर्थकः ।
*prāpte ca dvādaśe bhāge jivāditye svabodhake
mokṣaḥ sa eva kathitaḥ prāṇāyāmo nirarthakaḥ. (90)*

ŚRĪTANTRĀLOKAḤ

प्राणायामो न कर्तव्यः शरीरं येन पीड्यते
रहस्यं वेत्ति यो यत्र स मुक्तः स च मोचकः ।

*prāṇāyāmo na kartavyaḥ śarīraṃ yena pīḍyate
rahasyaṃ veti yo yatra sa muktaḥ sa ca mocakaḥ. (91)*

It is said in the scripture named *śrīmad vīrāvali*- This is called liberation when the moon and the sun (*prāṇa* and *apāna*) are obstructed for the mind attains the state of dissolution by dint of the mere presence (reflection) of *śiva*, and *ātma samvid jīva* (the individual experient) gets the state of *āditya dvādaśī*. The remaining breath-restraint is useless. That breath control is waste by which the body suffers. In which he who knows the present mystery, is free, and he liberates others.

प्रत्याहारश्च नामायमर्थेभ्योऽक्षधियां हि यः
अनिबद्धस्य बन्धस्य तदन्तः किल कीलनम् ।

*pratyāhāraśca nāmāyamarthebhyo 'kṣadhiyām hi yaḥ
anibaddhasya bandhasya tadantaḥ kila kīlanam. (92)*

चित्तस्य विषये क्वापि बन्धनं धारणात्मकम्
तत्सद्गुणज्ञानसंतानो ध्यानमस्तमिता परम् ।

*cittasya viṣaye kvāpi bandhanam dhāraṇātmakam
tatsadrgjñānasantāno dhyānamastamitā param. (93)*

यदा तु ज्ञेयतादात्म्यमेव संविदि जायते
ग्राह्यग्रहणताद्वैतशून्यतेयं समाहितिः ।

*yadā tu jñeyatādātmyameva samvidi jāyate
grāhyagrahaṇatādvaitaśūnyateyaṃ samāhitiḥ. (94)*

Pratyāhāra is, to divert the senses from its objects and to destroy the closed binding within itself. To fix the mind upon any subject is *dhāraṇā*. Similarly, the flux of such kind of knowledge is concentration or *dhyāna*. And the meditation or *samādhi* is when the knowable merges with knowledge in supreme consciousness, and the duality of both ends.

ŚRĪTANTRĀLOKAḤ

तदेषा धारणाध्यानसमाधित्रितयी पराम्
संविदं प्रति नो कञ्चिदुपयोगं समश्नुते ।
tadeṣā dhāraṇādhyanasamādhitrityai parām
saṁvidam prati no kañcidupayogaṁ samaśnute. (95)

These three-control, concentration and meditation-are of no use for supreme consciousness (*parabodha*).

योगाङ्गता यमादेस्तु समाध्यन्तस्य वर्ण्यते
स्वपूर्वपूर्वोपायत्वादन्त्यतर्कोपयोगतः ।
yogāṅgatā yamādestu samādhyantasya varṇyate
svapūrvapūrvopāyatvādantyatarkopayogataḥ. (96)

There exist *pūrva* and *para-para* means in the *yogāṅga* of means from *yama* to *samādhi* as told, and the means of argument is there in the last (i.e. meditation).

अन्तः संविदि रूढं हि तद्द्वारा प्राणदेहयोः
बुद्धौ वार्ष्य तदभ्यासान्नैष न्यायस्तु संविदि ।
antaḥ saṁvidi rūḍhaṁ hi taddvārā prāṇadehayoḥ
buddhau vārpyaṁ tadabhyāsānnaiṣa nyāyastu saṁvidi. (97)

Within the supreme consciousness, it (*yama* etc.) surrender life breath and body to intellect by repeated practice through supreme consciousness. This is not a law in the context of supreme consciousness.

ŚRĪTANTRĀLOKAḤ

अथ वास्मद्द्वशिप्राणधीदेहादेरपि स्फुटम्
सर्वात्मकत्वात्तत्रस्थोऽप्यभ्यासोऽन्यव्यपोहनम् ।
atha vāsmaddvaśiprāṇadhīdehāderapi sphuṭam
sarvātmakatvāttatrastho 'pyabhyāso 'nyavyapohanam. (98)

Otherwise, in our *trika* (triad) philosophy too, there exists a system where *prāṇa*, *dhī* and *deha* (life force, insight and body) are clearly universalized with these principles and practices.

देह उत्प्लुतिसंपात धर्मोज्जिगमिषारसात्
उत्प्लाव्यते तद्विपक्षपाताशङ्काव्यपोहनात् ।
deha utplutisampāta dharmojjigamiṣārasat
utplāvyate tadvipakṣapātāśaṅkāvyapohanāt. (99)

body jumps out of the sense of jumping up, down too. But contrary to it, by avoiding the fear to fall, it is to be coined.

गुरुवाक्यपरामर्शसदृशो स्वविमर्शने
प्रबुद्धे तद्विपक्षाणां व्युदासः पाठचिन्तने ।
guruvākyaparāmarśasadrśe svavimarśane
prabuddhe tadvipakṣāṇāṃ vyudāsaḥ pāṭhacintane. (100)

(similarly) in the contemplation of text, there appears a solution to erase its oppositers (foolishness etc.) when the self-discourse (*ātma vimarśa*) reflects by the recollection of teacher's saying.

ŚRĪTANTRĀLOKAḤ

नह्यस्य गुरुणा शक्यं स्वं ज्ञानं शब्द एव वा
धियि रोपयितुं तेन स्वप्नबोधकमो ध्रुवम् ।
*nahyasya guruṇā śakyaṁ svaṁ jñānam śabda eva vā
dhiyi ropayitum tena svaprabodhakramo dhruvam. (101)*

A teacher can not impose his knowledge (or word) to disciple's intellect. So the *krama* of consciousness of self recollection is essential.

अत एव स्वप्नकाले श्रुते तत्रापि वस्तुनि
तादात्म्यभावनायोगो न फलाय न भण्यते ।
*ata eva svapnakāle śrute tatrāpi vastuni
tādātmyabhāvanāyogo na phalāya na bhanyate. (102)*

That is why in the dream period too, there happens attachment with the heard objects and that does not occur fruit, this is not so. It happens necessarily.

सङ्केतानादरे शब्दनिष्ठमामर्शनं पठिः
तदादरे तदार्थस्तु चिन्तेति परिचर्च्यताम् ।
*saṅketānādare śabdaniṣṭhamāmarśanam paṭhiḥ
tādādare tadārthastu cinteti paricarcyatām. (103)*

This is called *paṭhana* (reading) when there is indifference for *saṅketagraha* and recollection for word. And by respecting the *saṅketa* (hint), to recollect the meaning is contemplation - this should be said.

तदद्वयायां संवित्तावभ्यासोऽनुपयोगवान्
केवलं द्वैतमालिन्यशङ्कानिर्मूलनाय सः ।
*tadadvayāyaṁ samvittāvabhyāso 'nupayogavān
kevalaṁ dvaitamālinyaśaṅkānirmūlanāya saḥ. (104)*

So, to practice of non-dual supreme consciousness is useless (meaningless rather). That (practice) is only for the destroy of *mālinyaśaṅkā* of duality.

ŚRĪTANTRĀLOKAḤ

द्वैतशङ्काश्च तर्केण तर्क्यन्त इति वर्णितम्
तत्तर्कसाधनायास्तु यमादेरप्युपायता ।
dvaitaśaṅkāśca tārkeṇa tarkyanta iti varṇitam
tattarkasādhanaṅyāstu yamāderapyupāyatā. (105)

This can be said that the doubts about duality become the subject of *vimarśa* due to argument. So *yama* etc. become the means of practice of *sattarka*.

उक्तं श्रीपूर्वशास्त्रे च न द्वैतं नापि चाद्वयम्
लिङ्गापूजादिकं सर्वमित्युपक्रम्य शम्भुना ।
uktaṇi śrīpūrvaśāstre ca na dvaitaṁ nāpi cādvayam
lingāpūjādikaṇi sarvamityupakramya śambhunā. (106)
विहितं सर्वमेवात्र प्रतिषिद्धमथापि वा
प्राणायामादिकैरङ्गैर्योगाः स्युः कृत्रिमा यतः ।
vihitam sarvamevātra pratiṣiddhamathāpi vā
prāṇāyāmādikairāṅgairyogāḥ syuḥ kṛtrimā yataḥ. (107)
तत्तेनाकृतकस्यास्य कलां नार्हन्ति षोडशीम्
tattenākṛtakasyāsya kalāṁ nārhanti ṣoḍaśīm

‘Worshipping of phallus’ (*linga-puja*) etc. everything’.... with this start in *śrī mālinīvijayottaratantra*, lord Śiva has said – here everything, applicable or not allowed, is useless. Since breath-control etc. are not artificial for these *yogas* depend on limbs, so these are not even equal to the sixteenth phase of this, non-artificial system.

1. *Linga* is Śiva’s primary icon or ‘mark’, a smooth cylindrical shaft set in a pedestal.

ŚRĪTANTRĀLOKAḤ

किं त्वेतदत्र देवेशि नियमेन विधीयते ।
तत्त्वे चेतः स्थिरं कार्यं तच्च यस्य यथास्त्विति
kiṃ tvetadattra deveśi niyamena vidhīyate. (108)
tattve cetaḥ sthiraṃ kāryaṃ tacca yasya yathāstviti

O *deveśi*! here is a necessary condition (disciple), that is sure, that to concentrate the mind on the principle (*tattva*) whatever the mind is and whoever it belongs to.

एवं द्वैतपरामर्शनाशाय परमेश्वरः ।
क्वचित्स्वभावममलमामृशन्ननिशं स्थितः
evaṃ dvaitaparāmarśanāśāya parameśvaraḥ. (109)
kvacitsvabhāvamamalamāmṛśannaniśaṃ sthitaḥ

Hence *parameśvara* (great Lord) is always there to destroy the recollection of duality, everywhere, by making recollection of his pure, stainless essential nature, always.

यः स्वभावपरामर्श इन्द्रियार्थाद्युपायतः ।
विनैव तन्मुखोऽन्यो वा स्वतन्त्र्यात्तद्विकल्पनम्
yaḥ svabhāvaparāmarśa indriyārthādyupāyataḥ. (110)
vinaiva tanmukho 'nyo vā svatantryāttadvikalpanam

Natural recollection, like without the means of objects of senses etc. or tending towards them, is possible in thought-construct only due to *parameśvara*.

ŚRĪTANTRĀLOKAḤ

तच्च स्वच्छस्वतन्त्रात्मरत्नभिर्भासिनि स्फुटम् ।

भावौघे भेदसंधात् स्वात्मनो नैशमुच्यते

tacca svacchasvatantrātmaratnanirbhāsini sphuṭam. (111)

bhāvaughe bhedasaṁdhāṭṣvātmano naiśamucyate

तदेव तु समस्तार्थनिर्भरात्मैकगोचरम् ।

शुद्धविद्यात्मकं सर्वमेवेदमहमित्यलम्

tadeva tu samastārthanirbharāṭmaikagocaram. (112)

śuddhavidyātmakaṁ sarvamevedamahamityalam

That (ideation) is called *māyīya* (illusive) for it creates divergence in the field (group) of emotion which is clear and free like self-pearl. And that, full of all meaning, makes soul (self) its subject solely and also, is called ideation of pure knowledge (*śuddha vidyā*) as ‘all these are me only’.

इदं विकल्पनं शुद्धविद्यारूपं स्फुटात्मकम् ।

प्रतिहन्तीह मायीयं विकल्पं भेदभावकम्

idaṁ vikalpanaṁ śuddhavidyārūpaṁ sphuṭātmakam. (113)

pratihantīha māyīyaṁ vikalpaṁ bhedabhāvakam

This gleaming in the form of pure knowledge destroys the illusory alternative which makes differences through alternatives.

शुद्धविद्यापरामर्शो यः स एव त्वनेकधा ।

स्नानशुद्ध्यर्चनाहोमध्यानजप्यादियोगतः

śuddhavidyāparāmarśo yaḥ sa eva tvanekadhā. (114)

snānaśuddhyarcanāhomadhyānajapyādiyogataḥ

The recollection of pure knowledge is of many types by the addition of bath, purification, prayer, *vedika* sacrifice, meditation, recitation of sacred syllables etc.

ŚRĪTANTRĀLOKAḤ

विश्वमेतत्स्वसंवित्तिरसनिर्भरितं रसात् ।
आविश्य शुद्धो निखिलं तर्पयेदध्वमण्डलम्
viśvametatśvasaṁvittirasanirbharitaṁ rasāt. (115)
āviśya śuddho nikhilaṁ tarpayedadhvamaṇḍalam

Pure *yogin* satisfies the entire region of path (*adhvamaṇḍala*) in this world by entering into it with the rapture of self-knowledge out of this rapture itself, for this world itself is full of rapture of *svabodha*.

उल्लासिबोधहुतभुग्धविश्वेन्धनोदिते ।
सितभस्मनि देहस्य मज्जनं स्नानमुच्यते
ullāsibodhahutabhugdagdhaviśvenadhanodite. (116)
sitabhasmani dehasya majjanaṁ snānamucyate

Pouring the body in the shining ash burnt out with the fuel of world from the fire of rapturous supreme consciousness is called bath.

इत्थं च विहितस्नानस्तर्पितानन्तदेवतः ।
ततोऽपि देहारम्भीणि तत्त्वानि परिशोधयेत्
itthaṁ ca vihitasnānastarpitānantadevataḥ. (117)
tato 'pi dehārambhīṇi tattvāni pariśodhayet

Thus the bather must dedicate to infinite deities and after that, purify the primary elements of body.

शिवात्मकेष्वप्येतेषु बुद्धिर्या व्यतिरेकिणी ।
सैवाशुद्धिः पराख्याता शुद्धिस्तद्धीविमर्दनम्
śivātmakeṣvapyeteṣu buddhiryā vyatirekiṇī. (118)
saivāśuddhiḥ parākhyātā śuddhistaddhīvimardanam

The opposite sense remains about the subject of elements of the essential nature of *Śiva*, and that is called the main impurity. Purity is the destruction of that sense (*buddhi*).

ŚRĪTANTRĀLOKAḤ

एवं स्वदेहं बोधैकपात्रं गलितभेदकम् ।

पश्यन्संवित्तिमात्रत्वे स्वतन्त्रे तिष्ठति प्रभुः

evaṃ svadehaṃ bodhaikapātraṃ galitabhedakam. (119)
paśyansaṃvittimātratve svatantre tiṣṭhati prabhuh

Thus he who perceives his body as free supreme consciousness which is non-divisive representative of this state, becomes the lord (who is full of splendour).

यत्किञ्चिन्मानसाह्लादि यत्र क्वापीन्द्रियस्थितौ ।

योज्यते ब्रह्मसद्भाम्नि पूजोपकरणं हि तत्

yatkiñcinmānasāhlādi yatra kvāpīndriyasthitau. (120)
yojayate brahmasaddhāṃni pūjopakaraṇaṃ hi tat

Whatever pleases the mind through any of the senses, that becomes the means of worship when we connect it with the *satdhāma* of *brahma* (i.e. with the sense of pure absolute self).

पूजा नाम विभिन्नस्य भावौघस्यापि सङ्गतिः ।

स्वतन्त्रविमलानन्तभैरवीयचिदात्मना

pūjā nāma vibhinnasya bhāvaughasyāpi saṅgatiḥ. (121)
svatantravimalānantabhairavīyacidātmanā

Joining the *bhairava* consciousness which is absolutely free, infinite, pure and full of emotion-group, with the fire, is worship (this is *tādātmya*).

तथाहि संविदेवेयमन्तर्बाह्योभयात्मना ।

स्वातन्त्र्याद्वर्तमानैव परामर्शस्वरूपिणी

tathāhi saṃvideveyamantarbāhyobhayātmanā. (122)
svātantryādvartamānaiva parāmarśasvarūpiṇī

Thus the supreme consciousness, in the form of re-cognition (recollection), is present inside and outside out of its freewill.

ŚRĪTANTRĀLOKAḤ

स च द्वादशधा तत्र सर्वमन्तर्भवेद्यतः ।

सूर्य एव हि सोमात्मा स च विश्वमयः स्थितः

कलाद्वादशकात्मैव तत्संवित्परमार्थतः ।

sa ca dvādaśadhā tatra sarvamantarbhavedyataḥ. (123)

sūrya eva hi somātmā sa ca viśvamayāḥ sthitaḥ

kalādvādaśakātmāiva tatsaṁvitparamārthataḥ. (124)

This recollection consists of twelve forms. All merge intrinsically in this. The sun is *soma* (sun is the form of *soma*) and is present in the form of world. The supreme consciousness that is true in the highest sense (*paramārthika*) consists of twelve phases.

सा च मातरि विज्ञाने माने करणगोचरे

मेये चतुर्विधं भाति रूपमाश्रित्य सर्वदा ।

sā ca mātari vijñāne māne karṇagocare

me ye caturvidhaṁ bhāti rūpamāśritya sarvadā. (125)

And that *paramārtha saṁvit* always shines by making four forms as its base of experient, evidence and to be experienced by the object of senses.

शुद्धसंविन्मयी प्राच्ये ज्ञाने शब्दनरूपिणी

करणे ग्रहणाकारा यतः श्रीयोगसञ्चरे ।

śuddhasaṁvinmayī prācye jñāne śabdānarūpiṇī

karāṇe grahaṇākārā yataḥ śrīyogasañcare. (126)

The *parāsaṁvit* is pure form of *saṁvit* in the experient, form of word in the knowledge and form of reception in the senses. Because it is called so in the *yogasañcara*.

ŚRĪTANTRĀLOKAḤ

ये चक्षुर्मण्डले श्वेते प्रत्यक्षे परमेश्वरि
षोडशारं द्वादशारं तत्रस्थं चक्रमुत्तमम् ।

*ye cakṣurmaṇḍale śvete pratyakṣe parameśvari
ṣoḍaśāraṃ dvādaśāraṃ tatrasthaṃ cakramuttamam. (127)*

O *parameśvarī*! as these two white *cakṣurmaṇḍalas* are perceived clearly, the finest *cakras*, *ṣoḍaśāra* and *dvādaśāra*, are situated in that.

प्रतिवारणवद्रक्ते तद्वहिर्ये तदुच्यते
द्वितीयं मध्यगे ये ते कृष्णश्वेते च मण्डले ।

*prativāraṇavadrakte tadvahirye taducyate
dvitīyaṃ madhyage ye te kṛṣṇaśvete ca ca maṇḍale. (128)*

तदन्तर्ये स्थिते शुद्धे भिन्नाञ्जनसमप्रभे
चतुर्दले तु ते ज्ञेये अग्नीषोमात्मके प्रिये ।

*tadantarye sthite suddhe bhinnāñjanasamaprabhe
caturdale tu te jñeये agnīṣomātmake priye. (129)*

मिथुनत्वे स्थिते ये च चक्रे द्वे परमेश्वरि
संमिलनोन्मीलनं ते अन्योन्यं विदधातके ।

*mithunatve sthite ye ca cakre dve parameśvari
saṃmilanonmīlanam te anyonyaṃ vidadhātake. (130)*

The *raktamaṇḍala* (region of blood), present in the both eyes, is situated as white *kṛṣṇa* in the form of receptor. This is said as outward. In the midst, present two *kṛṣṇa* white regions, are secondary. One should know the two white shining regions as *caturdala* and *agnīṣoma* are present like deep black pigment (collyrium). O *parameśvarī*, the *cakras*, situated in the state of couple, unfold and enfold mutually.

ŚRĪTANTRĀLOKAḤ

यथा योनिश्च लिङ्गं च संयोगात्प्रवतोऽमृतम्
तथामृताग्निसंयोगाद् द्रवतस्ते न संशयः ।
yathā yoniśca liṅgaṃ ca saṃyogātsravato 'mṛtaṃ
tathāmṛtāgnisaṃyogād dravataste na saṃśayaḥ. (131)

As in mutual intercourse, the vagina and the penis realize nectar, so they (*māyā* and *paramēśvara*) release nectar of supreme consciousness by the mutual intercourse of *soma* and *agni* (fire).

तच्चकपीडनाद्रात्रौ ज्योतिर्भात्यर्कसोमगम्
तां दृष्ट्वा परामां ज्योत्स्नां कालज्ञानं प्रवर्तते ।
taccakrapīḍanādrātrau jyotirbhātyarkasomagam
tāṃ drṣṭvā paramāṃ jyotsnāṃ kālajñānaṃ pravartate. (132)

By the joining of both cycles (*cakra*), sun in the night and light in the *soma* shine. By seeing that absolute bright light, the sense of time appears.

सहस्रारं भवेच्चक्रं ताभ्यामुपरि संस्थितम्
ततोश्चक्रात्समुद्भूतं ब्रह्माण्डं तदुदाहृतम् ।
sahasrāraṃ bhavēccakraṃ tābhyāmupari saṃsthitam
tatoścakraātsamudbhūtaṃ brahmāṇḍaṃ tadudāhṛtam. (133)

Above both cycles, is situated *sahasrāra*. This is said that the universe is originated from that *cakra*.

तत्रस्थां मुञ्चते धरां सोमो ह्यग्निप्रदीपितः
सृजतीत्थं जगत्सर्वमात्मन्यात्मन्यनन्तकम् ।
tatrasthāṃ muñcate dharāṃ somo hyagnipradīpitaḥ
sr.jatīttṥam jagatsarvamātmanyātmanyanantakam. (134)

That flows the lightened flux of soma (*somadhāra*) through fire. Thus the *soma* creates the infinite all worlds in every soul.

ŚRĪTANTRĀLOKAḤ

षोडशद्वादशाराभ्यामष्टारेष्वथ सर्वशः

एवं कमेण सर्वत्र चक्रेष्वमृतमुत्तमम् ।

सोमः स्रवति यावच्च पञ्चानां चक्रपद्धतिः

ṣoḍaśadvādaśārābhyāmaṣṭāreṣvatha sarvaśaḥ

evam krameṇa sarvatra cakreṣvamarṇtamuttamam. (135)

somaḥ sravati yāvacca pañcānāṃ cakrapaddhatiḥ

The same *soma*, by dint of *ṣoḍaśāra* and *dvādaśāra*, releases finest (best) nectar respectively in all *cakras* including *aṣṭāra*, unless it completes its five *cakra*-processes regularly.

तत्पुनः पिबति प्रीत्या हंसो हंस इति स्फुरन् ।

सकृद्यस्य तु संश्रुत्या पुण्यपापैर्न लिप्यते

tatpunah pibati prītyā haṁso haṁsa iti sphuran. (136)

sakṛdyasya tu saṁśrutya puṇyapāpairna lipyate

(The lord in the form of) *haṁsa* drinks (dissolves) that (world) by the exercise (inhalation and exhalation of breath) of *haṁ* and *saḥ*. Man never falls in *pāpa* and *punya* by listening at least once this (*haṁsa*).

पञ्चारे सविकारोऽथ भूत्वा सोमस्रुतामृतात् ।

धावति त्रिरसाराणि गुह्यचक्राण्यसौ विभुः

यतो जातं जगल्लीनं यत्र च स्वकलीलया ।

pañcāre savikāro 'tha bhūtvā somasrutāmṛtāt. (137)

dhāvati trirasārāṇi guhyacakrāṇyasau vibhuḥ

yato jātam jagallīnam yatra ca svakalīlayā. (138)

The enormous *Śiva* runs in the secret *cakras* in the form of trident of *rasa*, for the body of five senses do not taste the nectar of *soma*, where the world begins by the play of his own and dissolves.

ŚRĪTANTRĀLOKAḤ

तत्रानन्दश्च सर्वस्य ब्रह्मचारी च तत्परः
तत्र सिद्धिश्च मुक्तिश्च समं संप्राप्यते द्वयम् ।
tatrānandaśca sarvasya brahmacārī ca tatparah
tatra siddhiśca muktiśca samam samprāpyate dvayam. (139)

Everyone gets ecstasy in these *cakras*. With his tenacity, a *brahmacārī* (one who practices celibacy) attains enjoyment and salvation in the same manner.

अत ऊर्ध्वं पुनर्याति यावद् ब्रह्मात्मकं पदम्
अग्नीषोमौ समौ तत्र सृज्येते चात्मनात्मनि ।
ata ūrdhvaṃ punaryāti yāvad brahmātmakam padam
agnīṣomau samau tatra sṛjyete cātmanātmāni. (140)

(After that, the *brahmacārī*) attains beyond that the state of *brahma* where fire and *soma*, in the same manner, create themselves in themselves.

तत्रस्थस्तापितः सोमो द्वेधा जड्ध्वे व्यवस्थितः
tatrasthastāpitaḥ somo dvedhā jaṅghe vyavasthitaḥ

In that (equilibrium) state, when the existing *soma* gets heat, it rearranges and sets itself in the thigh (till earth) by two ways (of reflection or re-absorption)

अधस्तं पादयेदग्निरमृतं स्रवति क्षणात् ।
गुल्फजान्वादिषु व्यक्तं कुटिलार्कप्रदीपिता
सा शक्तिस्तापिता भूयः पञ्चारादिकमं सृजेत् ।
adhastam pādayedagniramṛtaṃ sravati kṣaṇāt. (141)
gulphajānvādiṣu vyaktaṃ kuṭilārkapradīpitā
sā śaktistāpitā bhūyaḥ pañcārādikramaṃ sṛjet. (142)

Fire falls down that (*soma*) (so that the *soma*) releases nectar in a second in the thigh etc. clearly. That crooked power creates again the world of five senses by the heat of sun.

ŚRĪTANTRĀLOKAḤ

एवं श्रोत्रेऽपि विज्ञेयं यावत्पादान्तगोचरम्
पादाङ्गुष्ठात्समारभ्य यावद् ब्रह्माण्डदर्शनम् ।
evaṃ śrotre 'pi vijñeyaṃ yāvatpādāntagocaram
pādāṅguṣṭhātsamārabhya yāvad brahmāṇḍadarśanam. (143)

Similarly, one should know also about the senses of hearing and action. From toe of feet to *brahmarandhra* (the state of *brahma* in the head), the universe shines and looks.

इत्यजानन्नैव योगी जानन्विश्वप्रभुर्भवेत्
ज्वलन्निवासौ ब्रह्माद्यैर्दृश्यते परमेश्वरः ।
ityajānannaiva yogī jānanviśvaprabhurbhavit
jvalannivāsau brahmādyairdṛśyate paramేశ्वराḥ. (144)

One, who does not know this, never becomes yogin. And the knower becomes the lord of the world. This grand lord is seen likely by *brahmā* etc.

अत्र तात्पर्यतः प्रोक्तमक्षे कमचतुष्टयम्
एकैकत्र यतस्तेन द्वादशात्मकतोदिता ।
atra tātparyataḥ proktamakṣe kramacatuṣṭayam
ekaikatrayatastena dvādaśātmakatoditā. (145)

Since, four *krama*-s are said according to the meaning of these senses, so there exist twelve forms in each sense.

न व्याख्यातं तु निर्भज्य यतोऽतिसरहस्यकम्
मेयेऽपि देवी तिष्ठन्ती मासराश्यादिरूपिणी ।
na vyākhyātaṃ tu nirbhajya yato 'tisarahasyakam
meye 'pi devī tiṣṭhantī māsarāśyādirūpiṇī. (146)

Since this subject is full of great mystery (profoundly mystic) so this is not said clearly. The *parā saṃvit* exists (rests) in the form of *māsa rāśi* etc. in the celestial things.

ŚRĪTANTRĀLOKAḤ

अत एषा स्थिता संविदन्तर्बाह्योभयात्मना
स्वयं निर्भास्य तत्रान्यद्भासयन्तीव भासते ।
ata eṣā sthitā saṁvidantarbāhyobhayātmanā
svyaṁ nirbhāsyā tatrānyadbhāsayantiva bhāsatē. (147)

Thus this *saṁvit* dwells in both states, inside and outside. This reflects at its own and also for others.

ततश्च प्रागियं शुद्धा तथाभासनसोत्सुका
सृष्टिं कलयते देवी तन्नाम्नागम उच्यते ।
tataśca prāgiyaṁ śuddhā tathābhāsanāsotsukā
sṛṣṭiṁ kalayate devī tannāmnāgama ucyate. (148)

Hence the *parāsaṁvit* initially dwells purely. Then creates deity to gleam out of its curiosity. In *āgamas*, she is known as *sṛṣṭi kālī*.

तथा भासितवस्त्वंशरज्जनां सा बहिर्मुखी
स्ववृत्तिचक्रेण समं ततोऽपि कलयन्त्यलम् ।
स्थितिरेषैव भावस्य ...
tathā bhāsitavastvaṁśarañjanāṁ sā bahirmukhī
svavṛtticakreṇa samam tato 'pi kalayantyalam. (149)
sthitireṣaiva bhāvasya

After that She shines in much clear form its objective reflections or reflective objects (i.e. world) being extrovert with her *vṛtti cakra*. This is the *sthitī* of *bhāva* (imaginative recreation is *bhāvanā*).

... तामन्तर्मुखतारसात्
संजिहीर्षुः स्थितेर्नाशं कलयन्ती निरुच्यते ।
.....*tāmantarmukhatārasāt*
saṁjihīrṣuḥ sthiter-nāśaṁ kalayantī nirucyate. (150)

For the state of her introvertness, she is regarded as the desire of destruction

ŚRĪTANTRĀLOKAḤ

ततोऽपि संहाररसे पूर्णे विघ्नकरी स्वयम्
शङ्का यमात्मिकां भागे सूते संहरतेऽपि च ।
tato 'pi saṁhārarase pūrṇe vighnakarīm svayam (151)
śaṅka yamātmikāṁ bhāge sūte saṁharate 'pi ca.

After this, on fulfilling itself by *saṁhāra rasa*, this *saṁvit* creates doubt as order out of its one part and then destroys it as remedy.

संहृत्य शङ्कां शङ्क्यार्थवर्ज वा भावमण्डले
संहर्ति कलयत्येव स्वात्मवद्धौ विलापनात् ।
saṁhṛtya śaṅkā śaṅkyārthavarjaṁ vā bhāvamāṇḍale
saṁhṛti kalayatyeva svātmavanḥau vilāpanāt. (152)

She makes play (*līlā*) in the entire world of emotion for she absorbs doubt or the meaning of which is doubtfull by destruction in *ātmavanhi*.

विलापनात्मिकां तां च भावसंहतिमात्मनि
आमृशत्येव येनैषा मया ग्रस्तमिति स्फुरेत् ।
vilāpanātmikāṁ tāṁ ca bhāvasaṁhṛtimātmāni
āmṛśatyeva yenaīṣā mayā grastamiti sphuret. (153)

She recollects *bhāvasaṁhṛti* in the form of dissolution within herself so that she gleams as, 'this supreme consciousness is assimilated by me as the world of emotion'.

संहार्योपाधिरेतस्याः स्वस्वभावो हि संविदः
निरुपाधिनि संशुद्धे संविद्रूपेऽस्तमीयते ।
saṁhāryopādhiretasyāḥ svasvabhāvo hi samvidāḥ
nirupādhini saṁśuddhe saṁvidrūpe 'stamīyate. (154)

The quality of distroyability is the essential nature of this supreme consciousness. This dissolves in the qualitless pure *saṁvid*.

ŚRĪTANTRĀLOKAḤ

विलापितेऽपि भावौघे कञ्चिद्भावं तदैव सा
आश्यानयेद्य एवास्ते शङ्कासंस्काररूपकः ।
शुभाशुभतया सोऽयं सोष्यते फलसंपदम्
*vilāpīte 'pi bhāvaughe kañcidbhāvaṃ tadaiva sā
āśyānayedya evāste śaṅkāsaṃskārārūpakāḥ. (155)
śubhāśubhatayā so 'yaṃ soṣyate phalaśaṃpadam*

At the same time of dissolution (of emotion-group), the *parāsaṃvit* condenses any emotion and that condensed emotion becomes doubt in conditioning. This (conditioning) produces auspicious or unauspicious result.

पूर्वं हि भोगात्पश्चाद्वा शङ्क्यं व्यवतिष्ठते ।
pūrvam hi bhogātpaścādvā śaṅkeyaṃ vyavatiṣṭhate. (156)

The suspicion appears before enjoyment or after that.

अन्यदाश्यानितमपि तदैव द्रावयेदियम्
प्रायश्चित्तादिकर्मभ्यो ब्रह्माहत्यादिकर्मवत् ।
रोधनाद् द्रावणाद्रूपमित्थं कलयते चित्तिः
*anyadāśyānitamapi tadaiva drāvayedyam
prāyaścittādikramabhyo brahmāhatyādikramavat. (157)
rodhanād drāvaṇādrūpamitthaṃ kalayate citiḥ*

As by the expiation etc., action like *brahmahatyā* (killing of *brahma*) etc. are to be diffused, similarly this *saṃvit* diffuses other condensed conditionings then and there. Thus the *saṃvit* continues to create by confining and condensing (i.e. melting the condensed and condensing the flow).

ŚRĪTANTRĀLOKAḤ

तदपि द्रावयेदेव तदप्याश्यानयेदथ ।
tadapi drāvayedeva tadapyāśyānayedatha. (158)

The *parāśakti* continues to melt the condensed and condenses the melted.

इत्थं भोग्येऽपि संभुक्ते सति तत्करणान्यपि
संहरन्ती कलयते द्वादशैवाहमात्मनि ।
*ittham bhogye'pi sambhukte sati tatkaṇānyapi
saṃharantī kalayate dvādaśaivāhamātmani. (159)*

Thus, it dissolves its twelve *kaṇas* too in ego when it enjoys the enjoyable.

कर्मबुद्ध्यक्षवर्गो हि बुद्ध्यन्तो द्वादशात्मकः
प्रकाशकत्वात्सूर्यात्मा भिन्ने वस्तुनि जृम्भते ।
*kramabuddhyakṣavargo hi buddhyanto dvādaśātmakah
prakāśakatvātsūryātmā bhinne vastuni jṛmbhate. (160)*

(five) senses of action, (five) senses of knowledge, mind and intellect, these twelve senses are reflective, so are the forms of sun. These attain the evidence about the subject which is knowable.

अहङ्कारस्तु करणमभिमानैकसाधनम्
अविच्छिन्नपरामर्शी लीयते तेन तत्र सः ।
*ahaṅkāraṣtu kaṇamabhimānaikasāadhanam
avicchinna-parāmarśī līyate tena tatra saḥ. (161)*

Ahaṅkāra (egoism), the only means of *ahaṅkāra* (egotism), is able to recollect freely and is the *kaṇa* of sense-collision. So group of senses dissolves in the egoism.

ŚRĪTANTRĀLOKAḤ

यथाहि खङ्गपाशादेः करणस्य विभेदिनः

अभेदिनि स्वहस्तादौ लयस्ताद्वयं विधिः ।

*yathāhi khaṅgapāśādeḥ karṇasya vibhedinaḥ
abhedini svahastādau layastādvadayaṁ vidhiḥ. (162)*

As sword, binding etc. never coincide for a word can cut but binding can't, and they find harmony in hand etc. similarly the process takes places.

तेनेन्द्रियौघमार्तण्डमण्डलं कलयेत्स्वयम्

संविद्देवी स्वतन्त्रत्वात्कल्पितेऽहंकृतात्मनि ।

*tenendriyaughamārtanḍamaṇḍalaṁ kalayetsvayam
saṁviddevī svatantratvātkalpīte 'haṁkṛtātmani. (163)*

That is why the deity of *saṁvid* creates out of her free will the *sūrya maṇḍala* (the region of sun) in the form of sense group in her own imaginary ego.

स एव परमादित्यः पूर्णकल्पस्त्रयोदशः

करणत्वात्प्रयात्येव कर्तरि प्रलयं स्फुटम् ।

*sa eva paramādityaḥ pūrṇakalpastrayodaśaḥ
karaṇatvātpṛayātyeva kartari pralayaṁ sphuṭam. (164)*

The same ego is full-bloom thirteenth absolute *āditya*. For it is *karaṇa*, it dissolves in the doer clearly.

ŚRĪTANTRĀLOKAḤ

कर्ता च द्विविधः प्रोक्तः कल्पिताकल्पितात्मकः
कल्पितो देहबुद्ध्यदिव्यवच्छेदेन चर्चितः ।

*kartā ca dvividhaḥ proktaḥ kalpitākālpitātmakaḥ
kalpito dehabuddhyādivyavacchedena carcitaḥ. (165)*

कालाग्निरुद्रसंज्ञास्य शास्त्रेषु परिभाषिता

कालो व्यवच्छित्तद्युक्तो वह्निर्भोक्ता यतः स्मृतः ।

*kālāgnirudrasaṃjñāsya śāstreṣu paribhāṣitā
kāla vyavacchittadyukto vahnirbhoktā yataḥ smṛtaḥ. (166)*

संसाराकल्पितकल्पितभ्यांरोधनाद् द्रावणात्प्रभुः

अनिवृत्तपशूभावस्तत्राहंकृत्प्रलीयते ।

*saṃsārāklpītkalpītibhyāṃrodhanād drāvaṇātprabhuḥ
anivṛttapaśūbhāvastatrāhaṃkṛtpralīyate. (167)*

This is said, there are two types of doer – imaginary and non-imaginary. Limited doer, not separated by the body, intellect etc. is said imaginary. In the scriptures, one is named as *kālāgnirudra*. *Kāla* is the agent which separates, that is why the fire, attached to it, is said experient (enjoyer). The *kālāgnirudra* is lord, for out of imagination and non-imagination of the world, because of melting and condensing, the state of animal (in man, individual soul, *paśu*, *āṇavamala*) is so. Ego dissolves in this.

सोऽपि कल्पितवृत्तित्वाद्विश्वाभेदैकशालिनि
विकासिनि महाकाले लीयतेऽहमिदंमये ।

*so 'pi kalpitavṛttitvādviśvābhedaikaśālīni
vikāśīni mahākāle līyate 'hamidaṃmaye. (168)*

The *kālāgni rudra* too dissolves in *mahākāla* (great Lord) for it possesses the tendency to imagine, and *mahākāla* consists of non-difference, full of ego and objectivity, and ever developing.

ŚRĪTANTRĀLOKAḤ

एतस्यां स्वात्मसंवित्ताविदं सर्वमहं विभुः
इति प्रविकसद्रूपा संवित्तिरवभासते ।

*etasyāṃ svātmasaṁvittāvidaṃ sarvamahaṃ vibhuḥ
iti pravikasadrūpā saṁvittiravabhāśate. (169)*

ततोऽन्तः स्थितसर्वात्मभावभोगोपरागिणी
परिपूर्णापि संवित्तिरकुले धाम्नि लीयते ।

*tato 'ntaḥ sthītasarvātmabhāvabhogoparāgiṇī
paripūrṇāpi saṁvittirakule dhāmnī līyate. (170)*

In this *svātmasaṁvitti*, the developing *saṁvit* reflects as 'this all expansion is me only'. After this, the complete, satisfied *saṁvit*, enjoys the joyfulness of *sarvātmabhoga* within, merges in *akula dhāma*.

प्रमातृवर्गो मानौघः प्रमाश्च बहुधा स्थिताः
मेयौघ इति यत्सर्वमत्र चिन्मात्रमेव तत् ।

*pramāṭṛvargo mānaughāḥ pramāśca bahudhā sthitāḥ
meyaugha iti yatsarvamatra cinmātrameva tat. (171)*

इयती रूपवैचित्रीमाश्रयन्त्याः स्वसंविदः
स्वाच्छन्द्यमनपेक्षं यत्सा परा परमेश्वरी ।

*iyatīm rūpavāicitrīmāśrayantīyāḥ svasaṁvidāḥ
svācchandyamanapekṣaṃ yatsā parā paramēśvarī. (172)*

Here everything - *pramāṭṛvarga*, *pramāṇasamūha*, *pramāvarga* (group of knowledge placed in various forms) and *prameyavarga* - is *cinmātra* only (i.e. pure intellect). That, which is the absolute freedom of *saṁvid*, basis of the variety of forms, is the *parāparamēśvarī*.

इमाः प्रागुक्तकलनास्तद्विजृम्भोच्यते यतः

imāḥ prāguktakalanāstadvijr̥mbhocyate yataḥ

The formerly described rapturous activities are the ecstasy of *parādevī*.

ŚRĪTANTRĀLOKAḤ

क्षेपो ज्ञानं च संख्यानं गतिर्नाद इति क्रमात् ।

स्वात्मनो भेदनं क्षेपो भेदितस्याविकल्पनम्

kṣepo jñānaṃ ca saṃkhyānaṃ gatirnāda iti kramāt. (173)

svātmano bhedanam kṣepo bheditasyāvikalpanam

ज्ञानं विकल्पः संख्यानमन्यतो व्यतिभेदनात् ।

गतिः स्वरूपारोहित्वं प्रतिबिम्बवदेव यत्

नादः स्वात्मपरामर्शशेषता तद्विलोपनात् ।

jñānaṃ vikalpaḥ saṃkhyānamanyato vyatibhedanāt. (174)

gatiḥ svarūpārohitvaṃ pratibimbavadeva yat

nādaḥ svātmaparāmarśaśeṣatā tadvilopanaāt. (175)

These formerly described activities are the ecstasy of *parādevī* from where *kṣepa*, knowledge, *saṃkhyāna*, movement and *nāda* appear. *Kṣepa*, is one's own *bhedan* and knowledge is considering not-different from oneself. *Samkhyāna* is explaining difference from others. *Ārohaṇa* in *svasaṃvid* is *gati* or movement. This is like reflection. In its absence, the state of remaining in *svātmaparāmarśa* is *nāda*.

इति पञ्चविधामेनां कलनां कुर्वती परा

देवी काली तथा कालकर्षिणी चेति कथ्यते ।

iti pañcavidhāmenāṃ kalanāṃ kurvatī parā

devī kālī tathā kālakarṣiṇī ceti kathyate. (176)

Hence, *parādevī*, who creates the activities (*kalanā*) of five types, is called *kālī* and *kālakarṣiṇī*.

ŚRĪTANTRĀLOKAḤ

मातृसद्भावसंज्ञास्यास्तेनोक्ता यत्प्रमातृषु
एतावदन्तसंवित्तौ प्रमातृत्वं स्फुटीभवेत् ।
वामेश्वरीतिशब्देन प्रोक्तं श्रीनिशिसञ्चरे
māṭṛsadbhāvasaṃjñāsyāstenoktā yatpramāṭṛṣu
etāvadantasamvittau pramāṭṛtvaṃ sphuṭībhavet. (177)
vāmeśvarītiśabdena proktaṃ śrīniśisañcare

She is called *māṭṛsadbhāva* for she creates *māṭṛbhāva* (mother hood) in the exponents about the *saṃvitti* of twelve deities. She is regarded as *vāmeśvarī* in *śrīniśāṇaśāstra*.

इत्थं द्वादशधा संवित्तिष्ठन्ती विश्वमातृषु ।
एकैवेति न कोऽप्यस्याः क्रमस्य नियमः क्वचित्
itthaṃ dvādaśadhā saṃvittiṣṭhantī viśvamāṭṛṣu. (178)
ekaiveti na ko 'pyasyāḥ kramasya niyamaḥ kvacit
क्रमाभावान्न युगपत्तदभावात् क्रमोऽपि न ।
क्रमाक्रमकथातीतं संवित्तत्त्वं सुनिर्मलम्
kramābhāvānna yugapattadabhāvāt kramo 'pi na. (179)
kramākramakathāitāṃ saṃvittattvaṃ sunirmalam

Thus this supreme consciousness is one though she is immanent in the exponents of the world in twelve forms (ways). So there is no law for her order (*krama*). That does not mean, in the absence of order, she happens simultaneously at random (or all of a sudden) and also she is not, so that there is *krama* because there is crisis of simultaneity. The *saṃvit* is beyond *krama* and *akrama*, and is simply having the nature of purity.

तदस्याः संविदो देव्या यत्र क्वापि प्रवर्तनम् ।
तत्र तादात्म्ययोगेन पूजा पूर्णैव वर्तते
tadasyāḥ saṃvido devyā yatra kvāpi pravartanam. (180)
tatra tādātmayogena pūjā pūrṇaiva vartate

Where this *saṃvit* deity appears, the worship completes for its unity.

ŚRĪTANTRĀLOKAḤ

परामर्शस्वभावत्वादेतस्या यः स्वयं ध्वनिः ।

सदोदितः स एवोक्तः परमं हृदयं महत्

parāmarśasvabhāvatvādetasyā yaḥ svayaṁ dhvaniḥ. (181)

sadoditaḥ sa evoktaḥ paramaṁ hrdayaṁ mahat

The sound of the *saṁvid*, which produces by its own naturally always with her nature to recollect, is called absolute immense principle.

हृदये स्वविमर्शोऽसौ द्राविताशेषविश्वकः ।

भावग्रहादिपर्यन्तभावी सामान्यसंज्ञकः

स्पन्दः स कथ्यते शास्त्रे स्वात्मन्युच्छलनात्मकः ।

hrdaye svavimarśo 'sau drāvitāśeṣaviśvakaḥ. (182)

bhāvagrahādiparyantabhāvī sāmānyasaṁjñakaḥ

spandaḥ sa kathyate śāstre svātmanyucchalanātmakaḥ. (183)

Self awareness, created in the consciousness, is called general in which the whole world dissolves, exists from creation of the world till the dissolution. In the treatise, this is said, *spanda*, the everflowing ecstasy in the self.

किञ्चिच्चलनमेतावदनन्यस्फुरणं हि यत्

ऊर्मिषा विबोधाब्धेर्न संविदनया विना ।

kiñciccalanametāvananyasphuraṇaṁ hi yat

ūrmireṣā vibodhābdherna saṁvidanayā vinā. (184)

That which is unique (one and only) gleam, is self-revelation. This is called 'a form of *saṁvit*' (*ūrmī*) of the ocean of consciousness. Without this, the state of *saṁvit* does not exist.

ŚRĪTANTRĀLOKAḤ

निस्तरङ्गतरङ्गादिवृत्तिरेव हि सिन्धुता
सारमेतत्समस्तस्य यच्चित्सारं जडं जगत् ।
तदधीनप्रतिष्ठत्वात्तत्सारं हृदयं महत्

*nistarāṅgatarāṅgādivṛttireva hi sindhutā
sārametatsamastasya yaccitsāraṁ jaḍaṁ jagat. (185)
tadadhīnapraṭiṣṭhatvāttatsāraṁ hrdayaṁ mahat*

To be with and without waves etc. is the oceanhood of an ocean. These all inert and conscious is the essence of world. Because the importance (of this world) is under the supreme consciousness. He is the heart and the great essence.

तथा हि सदिदं ब्रह्ममूलं मायाण्डसंज्ञितम् ।
इच्छाज्ञानक्रियारोहं विना नैव सदुच्यते

*tathā hi sadidaṁ brahmamūlaṁ māyāṇḍasaṁjñitam. (186)
icchājñānakriyārohaṁ vinā naiva saducyate*

तच्छक्तित्रितयारोहाद्भैरवीये चिदात्मनि ।

विसृज्यते हि तत्तस्माद्बहिर्वाथ विसृज्यते

*tacchaktitritayārohādbhairavīye cidātmāni. (187)
visrjyate hi tattasmādvahirvātha visrjyate*

This truthhood (*sat*) is the action of *brahma*, its name is *māyāṇḍa*. Without the germination of will, knowledge and action, this state is not called so. By the germination of these three powers, this world originates in *bhairavīya cit agni*, and outside this, only the similar appearance dwells.

एवं सद्रूपतैवैषां सतां शक्तित्रयात्मताम् ।

विसर्गः परबोधेन समाक्षिप्यैव वर्तते

*evaṁ sadrūpataivaiṣāṁ satāṁ śaktitrayātmataṁ. (188)
visargaḥ parabodhena samākṣipyaiṣa vartate*

Thus this truthfulness of truth (universe etc.) only gleams by unifying the power-triad and re-creation with absolute consciousness.

ŚRĪTANTRĀLOKAḤ

तत्सदेव बहीरूपं प्राग्बोधाग्निविलापितम् ।
अन्तर्नदत्परामर्शशेषीभूतं ततोऽप्यलम्
tatsadeva bahīrupaṃ prāgbodhāgnivilāpitam. (189)
antarnadatparāmarśaśeṣibhūtaṃ tato 'pyalam
खात्मत्वमेव संप्राप्तं शक्तित्रितयगोचरात् ।
वेदनात्मकतामेत्य संहारात्मनि लीयते
khātmatvameva samprāptaṃ śaktitritayagocarāt. (190)
vedanātmakatāmetya saṃhārātmani līyate

This true world gleame outside first and then goes ashtray in the fire of consciousness and again by internal sound, appears. After that, the reflection remains. Again after that, it attains void. And then, by the unification of three powers, attaining pain, it dissolves in the form of destruction.

इदं संहारहृदयं प्राच्यं सृष्टौ च हन्मतम् ।
idaṃ saṃhārahṛdayaṃ prācyaṃ sṛṣṭau ca hr̥nmatam. (191)

This innate seed is considered as 'heart' in the context of creation which is the heart of dissolution.

एतद्रूपपरामर्शमिक्त्रिममनाविलम्
अहमित्याहुरेषैव प्रकाशस्य प्रकाशता ।
etadrūpaparāmarśamākṛtrimamanāvilam
ahamityāhureṣaiva prakāśasya prakāśatā. (192)
एतद्वीर्यं हि सर्वेषां मन्त्राणां हृदयात्मकम्
विनानेन जडास्ते स्युर्जीवा इव विना हृदा ।
etadvīryaṃ hi sarveṣāṃ mantrānāṃ hṛdayātmakam
vinānena jadāste syurjīvā iva vinā hṛdā. (193)

The recollection of such kind which is not artificial and drossless, is considered (by the scholars) as *aham* (recollection). This is the lightness of light. This is the seed of all syllables (*mantra*) as heart. Without this, they (*mantras*) turn inert, like an individual without heart.

ŚRĪTANTRĀLOKAḤ

अकृत्रिमैतद्दृढयारूढो यत्किञ्चिदाचरेत्
प्राण्याद्वा मृशते वापि स सर्वोऽस्य जपो मतः ।
akṛtrimaitaddhṛdayārūḍho yatkiñcidācaret
prāṇyādvā mṛśate vāpi sa sarvo 'sya japo mataḥ. (194)

On this non-artificial heart, whatever a *sādhaka* does firmly, breathes or thinks, all this is considered his *japa*.

यदेव स्वेच्छया सृष्टिस्वाभाव्याद् बहिनतरा
निर्मियते तदेवास्य ध्यानं स्यात्पारमार्थिकम् ।
yadeva svecchayā sṛṣṭisvābhāvyāḍ bahintarā
nirmīyate tadevāsya dhyānaṁ syātpāramārthikam. (195)

Whatever (the *yogina*) creates outside or inside naturally out of the nature of creation, is his concentration (*dhyāna*) for all.

निराकारे हि चिद्धाम्नि विश्वाकृतिमये सति
फलार्थिनां काचिदेव ध्येयत्वेनाकृतिः स्थिता ।
nirākāre hi ciddhāmni viśvākṛtimaye sati
phalārthināṁ kācideva dhyeyatvenākṛtiḥ sthitā. (196)

When the formless *citdhāma* acquires the form of world, any form, for those who desire for fruit (result), becomes their thing to be concentrated (*dhyeya*).

ŚRĪTANTRĀLOKAḤ

यथा ह्यभेदात्पूर्णोऽपि भावे जलमुपाहरन्
अन्याकृत्यपहानेन घटमर्थयते रसात् ।

*yathā hyabhedātpūrṇe 'pi bhāve jalamupāharan
anyākṛtyapahānena ghaṭamarthayate rasāt. (197)*

तथैव परमेशाननियतिप्रविजृम्भणात्

काचिदेवाकृतिः काञ्चित् सूते फलविकल्पनाम् ।

*tathaiva parameśānaniyatipravijṛmbhaṇāt
kācidevākṛtiḥ kāñcit sūte phalavikalpanām. (198)*

As a person who brings about water, out of nonduality, inspite of completing the emotion, and by disregarding other forms, desires only for pot, according to his necessity, similarly, out of the ecstasy of the destiny of great lord, any form desires (imagines) for one fruit.

यस्तु संपूर्णहृदयो न फलं नाम वाञ्छति

तस्य विश्वाकृतिर्देवी सा चावच्छेदवर्जनात् ।

*yastu sampūrṇahrdayo na phalaṁ nāma vāñchati
tasya viśvākṛtirdevī sā cāvacchedavarjanāt. (199)*

The person who desires no fruit having full touch or advice, for him, deity is full of form, in the form of infite limit.

कुले योगिन उद्रिक्तभैरवीयपरासवात्

घूर्णितस्य स्थितिर्देहे मुद्रा या काचिदेव सा ।

*kule yogina udriktabhairavīyaparāsavāt
ghūrṇitasya sthītirdehe mudrā yā kācideva sā. (200)*

The state is called *mudrā* which reflects in the body of *yogina* by dint of the effect of absolute *bhairava* aesthetic when he matures his state of *kula*.

ŚRĪTANTRĀLOKAḤ

अन्तरिन्धनसंभारमनपेक्षयैव नित्यशः

जाञ्चलीत्यखिलाक्षौघप्रसृतोग्रशिखः शिखी ।

*antarindhanasambhāramanapekṣyaiva nityaśaḥ
jājvalītyakhilākṣaughaprasrūto graśikhaḥ śikhī. (201)*

बोधान्नौ तादृशो भावा विशन्तस्तस्य सन्महः

उद्रेचयन्तो गच्छन्ति होमकर्मनिमित्तताम

*bodhāgnau tādrśe bhāvā viśantastasya sanmahāḥ
udrechayanto gacchanti homakramanimittatām. (202)*

The fire burns within daily having excruciating flame out of the expansion of all sense-groups. All emotions while entering into the fire of consciousness transform into the cause of *homakrama*¹ by stimulating more pure glow of that *bodhāgni*.

यं कञ्चित्परमेशानशक्तिपातपवित्रितम्

पुरोभाव्य स्वयं तिष्ठेदुक्तवद्दीक्षितस्तु सः ।

*yaṁ kañcitparameśānaśaktipātapavitrītam
purobhāvya svayaṁ tiṣṭheduktavaddīkṣitastu saḥ. (203)*

He, who contemplates over a person, is purified by the grace of great lord, himself becomes *dīkṣita* (initiated), who lives like initiated by the grace of lord (same as the described person).

जप्यादौ होमपर्यन्ते यद्यप्येकैककर्मणि

उदेति रूढिः परमा तथापीत्थं निरूपितम् ।

*japyādaū homaparyante yadyapyekaikakramaṇi
udeti rūḍhiḥ paramā tathāpīttḥam nirūpitam. (204)*

Though from *japa* to *homa*, in each action arises growth, yet it is said (for the reason of interest and ability).

1. Offering oblations to gods by throwing ghee into the consecrated fire, one of the five daily *yajña*, to be performed by a *brāhmaṇa*

ŚRĪTANTRĀLOKAḤ

यथाहि तत्र तत्राश्चः समनिम्नोन्नतादिषु
चित्रे देशे बाह्यमानो यातीच्छामात्रकल्पिताम् ।
yathāhi tatra tatrāścaḥ samanimnonnatādiṣu
citre deśe vāhyamāno yāticchāmātrakalpītām. (205)
तथा संविद्विचित्राभिः शान्तघोरतरादिभिः
भङ्गीभिरभितो द्वैतं त्याजिता भैरवायते ।
tathā saṁvidvicitrābhiḥ śāntaghoratarādibhiḥ
bhaṅgībhirabhito dvaitaṁ tyājitā bhairavāyate. (206)

As a horse gets the imaginative situation only out of his desire in spite of running on plane or zigzag up and down way with grass or pebbles by the rider, so that the *saṁvit*, leaving the *śānta*, *ghora*, *ghoratara* etc. amazing situations, attains the form of *bhairava*.

यथा पुरःस्थे मुकुरे निजं वक्तुं विभावयन्
भूयो भूयस्तदेकात्म वक्त्रं वेत्ति निजात्मनः ।
yathā purahsthe mukure nijam vakṛtaṁ vibhāvayan
bhūyo bhūyastadekātm vaktraṁ veti nijātmanah. (207)
तथा विकल्पमुकुरे ध्यानपूजार्चनात्मनि
आत्मानं भैरवं पश्यन्नचिरात्तन्मयीभवेत् ।
tathā vikalpamukure dhyānapūjārcanātmāni
ātmānaṁ bhairavaṁ paśyannacirāttanmayībhavet. (208)

As a person repeatedly sees his face in the mirror and feels the reflection of the face is not different from his real face, similarly one who regards himself as *bhairava* in the mirror of ideation of meditation, worship etc. becomes as *bhairava* (attains the state of *bhairava* fully) immediately.

ŚRĪTANTRĀLOKAḤ

तन्मयीभवन्नं नाम प्राप्तिः सानुत्तरात्मनि
पूर्णत्वस्य परा काष्ठा सेत्यत्र न फलान्तरम् ।
tanmayībhavaṇaṁ nāma prāptiḥ sānuttarātmani
pūrṇatvasya parā kāṣṭhā setyatra na phalāntaram. (209)

The meaning of *tanmayībhāva* is attainment (gaining) of the state of *anuttara* (*śiva bhāva*). This is the final limit (limitless) of fullness. After this no other fruit remains to attain.

फलं सर्वमपूर्णत्वे तत्र तत्र प्रकल्पितम्
अकल्पिते हि पूर्णत्वे फलमन्यत्किमुच्यताम् ।
phalaṁ sarvamaṇpūrṇatve tatra tatra prakalpitaṁ
akalpitaḥ hi pūrṇatve phalamanyatkimucyātām. (210)

Every fruit (attainment) takes place in the state unfullfillment. Imagination occurs for fruit about which is non-imaginary in time to time. After the completeness, which fruit can be required!

एष यागविधिः कोऽपि कस्यापि हृदि वर्तते
यस्य प्रसीदेच्चिच्चक्रं द्रागपश्चिमजन्मनः ।
eṣa yāgavidhiḥ ko 'pi kasyāpi hr̥di vartate
yasya prasīdecciccakraṁ drāgapas̥cimajanmanaḥ. (211)

The miraculous *yāgavidhi* happens in the heart of such fortunate who is new in his final life and becomes the right receptor of *cit-cakra*. Lord gives his grace to him happily.

ŚRĪTANTRĀLOKAḤ

अत्र यागे गतो रूढिं कैवल्यमधिगच्छति
लोकैरालोक्यमानो हि देहबन्धविधौ स्थितः ।
atra yāge gato rūḍhiṃ kaivalyamadhiḡacchati
lokairālokyamāno hi dehabandhavidhau sthitaḥ. (212)

The fortunate (man) feels as if passing his life in the boundation with others but actually he has already attained the *kaivalya*, for he is having the firm feeling in *yāga*.

अत्र नाथः समाचारं पटलेऽष्टादशेऽभ्यधात्
atra nāthaḥ samācāraṃ patale 'ṣṭādaśe 'bhyadhāt

The great lord has expressed views in this context in the eighteenth chapter (of *mālinīvijayatantra*).

नात्र शुद्धिर्न चाशुद्धिर्न भक्ष्यादिविचारणम् ।
न द्वैतं नापि चाद्वैतं लिङ्गपूजादिकं न च
nātra śuddhirna cāśuddhirna bhakṣyādivicāraṇam. (213)
na dvaitaṃ nāpi cādvaitaṃ liṅgapūjādikaṃ na ca
न चापि तत्परित्यागो निष्परिग्रहतापि वा ।
सपरिग्रहता वापि जटाभस्मादिसंग्रहः
na cāpi tatparityāgo niṣparigrahatāpi vā. (214)
sa parigrahatā vāpi jaṭābhasmādisaṃgrahaḥ
तत्त्यागो न व्रतादीनां चरणाचरणं च यत् ।
क्षेत्रादिसंप्रवेशश्च समयादिप्रपालनम्

tattyāgo na vratādīnāṃ caraṇācaraṇaṃ ca yat. (215)
kṣetrādisaṃpraveśaśca samayādiprapālanam

परस्वरूपलिङ्गादि नामगोत्रादिकं च यत् ।
नास्मिन्विधीयते किञ्चिन्न चापि प्रतिषिध्यते
parasvarūpaliṅgādi nāmagotrādikaṃ ca yat. (216)
nāsmiṇvidhīyate kiñcinna cāpi pratiṣidhyate
विहितं सर्वमेवात्र प्रतिषिद्धमथापि च ।
किं त्वेदत्र देवेशि नियमेन विधीयते

ŚRĪTANTRĀLOKAḤ

vihiṭaṃ sarvamevātra pratiṣiddhamathāpi ca. (217)

kiṃ tvedatra deveśi niyamena vidhīyate

तत्त्वे चेतः स्थिरीकार्यं सुप्रसन्नेन योगिना ।

तच्च यस्य यथैव स्यात्स तथैव समाचरेत्

tattve cetaḥ sthīrīkāryaṃ suprasannena yoginā. (218)

tacca yasya yathaiva syātsa tathaiva samācaret

तत्त्वे निश्चलचित्तप्तु भुञ्जानो विषयानपि ।

न संस्पृश्येत दोषः स पद्मपत्रमिवाम्भसा

tattve niścalacittapṭu bhuñjāno viṣayānapi. (219)

na saṃsprīyeta doṣaḥ sa padmapatramivāmbhasā

विषापहारिमन्त्रादिसंनद्धो भक्षयन्नपि ।

विषं न मुह्यते तेन तद्वद्योगी महामतिः

viṣāpahārimantrādisaṃnaddho bhakṣayannapi. (220)

viṣaṃ na muhyate tena tadvadyogī mahāmatih

In this (state of *śaivabhāva*), nothing remains, neither purity nor impurity, nor thought of eatable-noneatable, nor worship of phallic image etc., nor its renunciation, neither taking nor non-taking, nor accumulation of matted hair or ashes, nor its renunciation, nor performance of religious austerity etc., entering into region etc., rituals of time etc., other customs, *liṅga*, name, *gotra*, etc. nothing. In this, neither arrangement nor prohibition is to be done. In this state, everything is performed or everything is prohibited. O *deveśi*! but of course there is at least an arrangement that a *yogin* can fix and contemplate his mind in *tatva* with pleasant mood. The

way which is suitable for one should only be followed by oneself. One who fixes his mind even enjoying the objects, is free from those objects like the leaf of lotus in the water. As the person who steals poison and mastered it with *mantra* when drinks it, does not get faint similarly, a wise *yogin* too never attached in enjoyments after it.

ŚRĪTANTRĀLOKAḤ

अशुद्धं हि कथं नाम देहाद्यं पाञ्चभौतिकम् ।
प्रकाशतातिरिक्ते किं शुद्ध्यशुद्धी हि वस्तुनः
aśuddham hi katham nāma dehādyam pāñcabhautikam. (221)
prakāśatātirikte kiṃ śuddhyaśuddhī hi vastunah

How can matter like body consisting of five physical elements be purified! Except light, purity or impurity of matter does not matter.

अशुद्धस्य च भावस्य शुद्धिः स्यात्तादृशैव किम् ।
अन्योन्याश्रयवैयर्थ्यावस्था इत्थमत्र हि
aśuddhasya ca bhāvasya śuddhiḥ syāttādrśaiva kim. (222)
anyonyāśrayavaiyarthyaṇavasthā ithamatra hi

What of purity of impure matter (by impure matter)? In this way, impurity rises like *anyonyāśraya*, *vaiyyartha* and *anavasthā*.

पृथिवी जलतः शुद्धयेज्जलं धरणितस्तथा ।
अन्योन्याश्रयता सेयमशुद्धत्वेऽप्ययं कमः
prthivī jalataḥ śuddhyejjalam dharanītatastathā. (223)
anyonyāśrayatā seyamaśuddhatve 'pyayam kramah
अशुद्धाज्जलतः शुद्धयेद्धरेति व्यर्थता भवेत् ।
वायुतो वारिणो वायोस्तेजसस्तस्य वान्यतः
aśuddhājjalataḥ śuddhyeddhareti vyarthatā bhavet. (224)
vāyuto vāriṇo vāyostejasastasya vānyataḥ

Earth is purified by water and water is purified by earth. This is fault or impurity of *anyonyāśrayatā*. The same order lies in impurity. This is meaningless that impure water purifies the earth. Similarly water is by air, air is by fire or fire is purified by other is meaningless.

बहुरूपादिका मन्त्राः पावनात्तेषु शुद्धता ।
bahurūpādikā mantrāḥ pāvanātteṣu śuddhatā. (225)

There are several kind of *mantras*. Purity lies in it for *mantras* are by holy nature.

ŚRĪTANTRĀLOKAḤ

मन्त्राः स्वभावतः शुद्धा यदि तेऽपि न किं तथा
शिवात्मता तेषु शुद्धिर्यदि तत्रापि सा न किम् ।
mantrāḥ svabhāvataḥ śuddhā yadi te 'pi na kiṃ tathā
śivātmataḥ teṣu śuddhiryadi tatrāpi sā na kim. (226)

The question is, if *mantras* are naturally pure, why earth etc. matter is not pure by nature? If *śiva*-purity lies in those *mantras*, does that *śiva*-purity not lie in matter like earth etc.

शिवात्मत्वापरिज्ञानं न मन्त्रेषु धरादिवत्
ते तेन शुद्धा इति चेत्तज्ज्ञप्तिस्तर्हि शुद्धता ।
śivātmavāparijñānaṃ na mantreṣu dharādivat
te tena śuddhā iti cettajjñaptistārhi śuddhatā. (227)

As the knowledge of *śiva*-ness exists in earth etc., that kind of knowledge is not available in *mantras*. If these are pure for *śiva*-ness, that is due to the purity of *jñapti*.

योगिनं प्रति सा चास्ति भावेष्विति विशुद्धता
ननु चोदनया शुद्ध्यशुद्ध्यादिकविनिश्चयः ।
yoginaṃ prati sā cāsti bhāveṣviti viśuddhata
nanu codanayā śuddhyaśuddhyādikaviniścayaḥ. (228)

And for a *yogina*, the knowledge of *śiva*-ness dwells in his feelings, so for him, there exists purity in his feelings. The question is, the determination of purity and impurity depends on *vidhivākya*, not on *tantra*?

ŚRĪTANTRĀLOKAḤ

इत्थमस्तु तथाप्येषा चोदनैव शिवोदिता
का स्यात्सतीति चेदेतदन्यत्र प्रवितानितम् ।
itthamastu tathāpyeṣā codanaiva śivoditā
kā syātsatīti cedetadanyaatra pravitānitam. (229)

Answer is, this is right but this *vidhivākya* is also *śivokta*, i.e. full of knowledge said by *śiva* himself. If one asks which is relevant, *vaidika* or *tāntrika vidhivākya*, that is answered elsewhere.

वैदिक्या बाधितेयं चेद्विपरीतं न किं भवेत्
vaidikyā bādhitēyaṃ cedviparītaṃ na kiṃ bhavet

If we say, due to *vaidika vidhivākya*, *tāntrika vidhivākya* will be obstructed, then why should its opposite not be possible?

सम्यक्चेन्मन्यसे बाधो विशिष्टविषयत्वतः ।
अपवादेन कर्तव्यः सामान्यविहिते विधौ
samyakcenmanyase bādho viśiṣṭaviṣayatvataḥ. (230)
apavādena kartavyaḥ sāmānyavihite vidhau

If you consider, obstruction is right, as being special, the proposed method (*vihita vidhi*) in ordinary way must be regarded as obstruction by exception.

शुद्ध्यशुद्धी च सामान्यविहिते तत्त्वबोधिनि ।
पुंसि ते बाधिते एव तथा चात्रेति वर्णितम्
śuddhyaśuddhī ca sāmānyavihite tattvabodhini. (231)
pumṣi te bādhitē eva tathā cātreṭi varṇitam

The arrangement of purity and impurity is for general people. These are obstructed for a self-known; this fact is described in the verse 213.

ŚRĪTANTRĀLOKAḤ

नार्थवादादिशङ्का च वाक्ये माहेश्वरे भवेत् ।
nārthavādādiśaṅkā ca vākya māheśvare bhavet. (232)

In the sentence, told by great lord, does not exist even doubt of meaningness etc.

अबुद्धिपूर्व हि तथा संस्थिते सततं भवेत्
व्योमादिरूपे निगमे शङ्का मिथ्यार्थतां प्रति ।
*abuddhipūrvam hi tathā samsthite satatam bhavet
vyomādirūpe nigame śaṅkā mithyārthatāṃ prati. (233)*

In that way, like sky, doubt raises out of ignorance about the falsehood of *nigam* i.e. *veda*.

अनवच्छिन्नविज्ञानवैश्वरूप्यसुनिर्भरः
शास्त्रात्मना स्थितो देवो मिथ्यात्वं क्वापि नार्हति ।
*anavacchinnavijñānavaiśvarūpyasunirbharah
śāstrātmanā sthito devo mithyātvaṃ kvāpi nārhati. (234)*

But the deity, fulfilled by the worldliness of infinite, integral science, is present in the scripture of *tantra*. So, this does not like falsehood in any where.

इच्छावान्भावरूपेण यथा तिष्ठासुरीश्वरः
तत्स्वरूपाभिधानेन तिष्ठासुः स तथा स्थितः ।
*icchāvānbhāvarūpeṇa yathā tiṣṭhāsuriśvarah
tatsvarūpābhidhānena tiṣṭhāsuḥ sa tathā sthitaḥ. (235)*

As when the lord desires, desires to set in the form of emotion, so he who desires for the same, sets himself in the same state.

ŚRĪTANTRĀLOKAḤ

अर्थवादोऽपि यत्रान्यविध्यादिमुखमीक्षते
तत्रास्त्वसत्यः स्वातन्त्र्ये स एव तु विधायकः ।
arthavādo 'pi yatrānyavidhyādimukhamīkṣate
tatrāstvasatyah svātantrye sa eva tu vidhāyakaḥ (236)

Where there exists the expectation of other arrangement by the meaningism, in spite of being the false, the Lord acts freely.

विधिवाक्यान्तरे गच्छन्नङ्गभावमथापि वा
न निरर्थक एवायं संनिधेर्गजडादिवत् ।
vidhivākyāntare gacchannaṅgabhāvamathāpi vā
na nirarthaka evāyaṁ saṁnidhergajāḍādivat. (237)

This (meaning-ism) is not meaningless for it attains the *aṅgabhāva* within *vidhivākya*, like word 'gajāḍa' etc.

स्वार्थप्रत्यायनं चास्य स्वसंवित्त्यैव भासते
तदपह्वनं कर्तुं शक्यं विधिनिषेधयोः ।
svārthapratyāyanam cāsya svasaṁvittyaiva bhāstate
tadapahnavaṇam kartuṁ śakyaṁ vidhiniṣedhayoḥ. (238)

Its self-consciousness too is possible through its own consciousness (*saṁvitti*). If this does not take place, the *apahnava* can be possible of *vidhi* and *niṣedha* (arrangement and prohibition).

युक्तश्चात्रास्ति वाक्येषु स्वसंविच्चाप्यबाधिता
या समग्रार्थमाणिक्यतत्त्वनिश्चयकारिणी ।
yuktaścātrāsti vākyeṣu svasaṁviccāpyabādhitā
yā samagrārthamāṇikyatatattvaniścayakāriṇī. (239)

There are reason about sentences and relentless consciousness too. This (supreme consciousness) determines the element (real-ness) of complete meaningful ruby.

ŚRĪTANTRĀLOKAḤ

मृतदेहेऽथ देहोत्थे या चाशुद्धिः प्रकीर्तिता
अन्यत्र नेति बुद्ध्यन्तामशुद्धं संविदश्च्युतम् ।

संवित्तदात्म्यमापन्नं सर्वं शुद्धमतः स्थितम्

*mṛtadehe 'tha dehotthe yā cāśuddhiḥ prakīrtitā
anyatra neti buddhyantāmaśuddham saṁvidaścyutam. (240)
samvittadātmyamāpannam sarvaṁ śuddhamataḥ sthitam*

The impurity, which is said in scriptures about dead body or the dross from a body etc., is not at all elsewhere (or any where, in living body etc.) So, He who is devoid of supreme consciousness, is impure, is to be understood. Thus it is determined (finalised) that, that which is in touch with *saṁvit* (supreme consciousness) is pure at all.

श्रीमद्वीरावलौ चोक्तं शुद्ध्यशुद्धिनिरूपणे ।

śrīmadvīrāvallau coktaṁ śuddhyaśuddhinirūpaṇe. (241)

That is said in the demonstration of purity and impurity in *śrīmadvīravali*.

सर्वेषां वाहको जीवो नास्ति किञ्चिदजीवकम्
यत्किञ्चिज्जीवरहितमशुद्धं तद्विजानत ।

*sarveṣāṃ vāhako jīvo nāsti kiñcidajīvakam
yatkiñcijjīvarahitamaśuddham tadvijānata. (242)*

Individual soul is the holder of all. Without an individual soul, nothing exists. And that which is devoid of soul, is to be understood as impure.

तस्माद्यत्संविदो नातिदूरे तच्छुद्धिमावहेत्
अविकल्पेन भावेन मुनयोऽपि तथाभवन् ।

*tasmādyatsaṁvido nātīdūre tacchuddhimāvahet
avikalpena bhāvena munayo 'pi tathābhavan. (243)*

For this reason, he who is not far from supreme consciousness is pure. Monks became the same state for their non-ideation-emotion.

ŚRĪTANTRĀLOKAḤ

लोकसंरक्षणार्थं तु तत्तत्त्वं तैः प्रगोपितम्
बहिः सत्स्वपि भावेषु शुद्ध्यशुद्धी न नीलवत् ।
प्रमातृधर्म एवायं चिदैक्यानैक्यवेदनात्

*lokasaṁrakṣaṇārthaṁ tu tattattvaṁ taiḥ pragopitam
bahiḥ satsvapi bhāveṣu śuddhyaśuddhī na nīlavat. (244)
pramātr̥dharma evāyaṁ cidaikyānāikyavedanāt*

They concealed that element for the preservation of *loka*. Purity and impurity do not exist like *nīla* quality in the matters which are present outwardly. This is the religion of experient for the unity or divergence of supreme consciousness.

यदि वा वस्तुधर्मोऽपि मात्रपेक्षानिबन्धनः ।
सौत्रामण्यां सुरा होतुः शुद्धान्यस्य विपर्ययः

*yadi vā vastudharmo 'pi mātrapeksānibandhanah. (245)
sautrāmaṇyāṁ surā hotuḥ śuddhānyasya viparyayah*

Or, if one considers that as the religion (nature) of thing, that is so for the expectation of experiment. In *yajña* (sacrificial rite), *sautrāmaṇī* is purified for *surā hotā* (alcohol and sacred syllable speaker), and regarded impure for the others.

अनेन चोदनानां च स्ववाक्यैरपि बाधनम् ।
क्वचित्संदर्शितं ब्रह्महत्याविधिनिषेधवत्

*anena codanānāṁ ca svavākyaairapi bādhanam. (246)
kvacitsaṁdarśitaṁ brahmahatyāvidhiniṣedhavat*

So, somewhere the obstruction of arranged sentences is shown by own sentences like, arrangement and prohibition for the sin regarding *brahma* (i.e. killing of brahma).

ŚRĪTANTRĀLOKAḤ

भक्ष्यादिविधयोऽप्येन न्यायमाश्रित्य चर्चिताः ।

सर्वज्ञानोत्तरादौ च भाषते स्म महेश्वरः

नरर्षिदेवद्वहिणविष्णुरुद्राद्युदीरितम् ।

उत्तरोत्तरवैशिष्ट्यात् पूर्वपूर्वप्रबाधकम्

bhskṣyādividhayo 'pyenam nyāyamāśritya carcitāḥ. (247)

sarvajñānottarādaḥ ca bhāṣate sma mahēśvaraḥ

naraṛṣidevadruhiṇaviṣṇurudrādyudīritam. (248)

uttarottaravaiśiṣṭyāt pūrvapūrvaprabādhakam

The arrangements concerned to joy etc. are settled on the basis of logic. In *sarvajñānottara* etc. (scriptures), Lord says, this causes obstruction for initials because this is special in predicate in the sayings of man, seer, deity, creator (*brahmā*), preserver (*viṣṇu*) and dissolver (*rudra*).

न शैवं वैष्णवैर्वाक्यैर्बाधनीयं कदाचन ।

वैष्णवं ब्रह्मसंभूतैर्नेत्यादि परिचर्चयेत्

na śaivam vaiṣṇavairvākyaairbādhaniyam kadācana. (249)

vaiṣṇavam brahmasambhūtairnetyādi paricarcayet

One should not obstruct *śaiva* sentences by *vaiṣṇava* sentences, and *viṣṇuvākya* should not be obstructed by the sentences of *brahmā*, not even discussed these (*vākya* is *śabda* or word actually).

बाधते यो वैपरीत्यात्स मूढः पापभाग्भवेत् ।

bādhate yo vaiparītyātsa mūḍhaḥ pāpabhāgbhaved. (250)

The fool, who obstructs from the diverse order (opposite), gets the result as punishment.

ŚRĪTANTRĀLOKAḤ

तस्मान्मुख्यतया स्कन्द लोकधर्मान् चचरेत्
नान्यशास्त्रसमुद्दिष्टं स्रोतस्युक्तं निजे चरेत् ।
tasmānmukhyatayā skanda lokadharmānna cācaret
nānyaśāstrasamuddiṣṭaṃ srotasyuktaṃ nije caret. (251)

That's why O *skanda*! You should not act mainly according to *lokadharmā* (general rituals). And should not act in your scripture according to the other scriptures.

यतो यद्यपि देवेन वेदाद्यपि निरूपितम्
तथापि किल सङ्कोचभावाभावविकल्पतः ।
yato yadyapi devena vedādyapi nirūpitam
tathāpi kila saṅkocabhāvābhāvavikalpataḥ. (252)

Though the Lord has described and created *veda* etc., yet this is done according to the feeling of contraction (*saṅkoca*) and the ideation of crisis.

सङ्कोचतारतम्येन पाशवं ज्ञानमीरितम्
विकासतारतम्येन पतिज्ञानं तु बाधकम् ।
saṅkocatāratamyena pāśavaṃ jñānamīritam
vikāsatāratamyena patijñānaṃ tu bādhakam. (253)

The knowledge produced from the harmony with contraction is called *pāśava* (knowledge). *Patijñāna*, created from the harmony with development causes obstruction.

ŚRĪTANTRĀLOKAḤ

इदं द्वैतमिदं नेति परस्परनिषेधतः

मायीयभेदकलृप्तं तत्स्यादकाल्पनिके कथम् ।

*idaṃ dvaitamidaṃ neti parasparaniṣedhataḥ
māyīyabhedaklṛptaṃ tatsyādakālpanike katham. (254)*

The knowledge, produced in the form of mutual prohibition like ‘this is dual’ ‘this is not’, rises from the divergence of *māyīya*. How can this be possible about non imaginary knowledge?

उक्तं भर्गशिखायां च मृत्युकालकलादिकम्

द्वैताद्वैतविकल्पोत्थं ग्रसते कृतधीरिति ।

*ukataṃ bhargaśikhāyāṃ ca mrtyukālakalādikam
dvaitādvaitavikalpottham grasate kṛtadhīrīti. (255)*

This is said in *bhargaśikhā* that an obliged *yogin* assimilates the knowledge which is derived from the ideation of dual-nondual death, *kāla* and *kalā*.

सिद्धान्ते लिङ्गपूजोक्ता विश्वाध्वमयताविदे

कुलादिषु निषिद्धासौ देहे विश्वात्मताविदे ।

इह सर्वात्मके कस्मात्तद्विधिप्रतिषेधने

*siddhānte lingapujoktā viśvādhvamayatāvide
kulādiṣu niṣiddhāsau dehe viśvātmatavide. (256)
iha sarvātmake kasmāttadvidhipratiṣedhane*

In the philosophy of *śaivasiddhānta* which describes *viśvādhvamayatā*, there is arrangement of phallus worshiping. This is prohibited in *kaula* philosophy which considers body as the resemblance of all *adhvās*. In this all-inclusive philosophy, why is there arrangement and its prohibition?

ŚRĪTANTRĀLOKAḤ

नियमानुप्रवेशेन तादात्म्यप्रतिपत्तये ।

जटादि कौले त्यागोऽस्य सुखोपायोपदेशतः

niyamānupraveśena tādātmyapratipattaye. (257)

jaṭādi kaule tyāgo 'sya sukhopāyopadeśataḥ

There is the arrangement of matted hair etc. with entry into the austerity when harmony lies with Lord but in the kaul seat, renunciation of matted hair etc. is stated for sayings of *sukhopāya* prevails.

व्रतचर्या च मन्त्रार्थतादात्म्यप्रतिपत्तये ।

तन्निषेधस्तु मन्त्रार्थसार्वार्थ्यप्रतिपत्तये

vratacaryā ca mantrārthatādātmyapratipattaye. (258)

tanniṣedhastu mantrārthasārvāṛthyapratipattaye

The praxis of austerity is for the harmony with the meaning of *mantra* and its prohibition is for the feeling for all as the same self with the meaning of *mantra*.

क्षेत्रपीठोपपीठेषु प्रवेशो विघ्नशान्तये ।

मन्त्राद्याराधकस्याथ तल्लाभायोपदिश्यते

kṣetrapīṭhopapīṭheṣu praveśo vighnaśāntaye. (259)

mantrādyārādhakasyātha tallābhāyopadiśyate

To enter into *kṣetrapīṭha* and *upapīṭha* is for the peace against obstruction (to calm down), and this entry is said for the benefit of *siddhi* for the worshipper of *mantra* etc.

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क्षेत्रादिगमनाभावविधिस्तु स्वात्मनस्तथा ।
वैश्वरूप्येण पूर्णत्वं ज्ञातुमित्यपि वर्णितम्
kṣetrādigamanābhāvavidhistu svātmanastathā. (260)
vaiśvarūpyeṇa pūrṇatvaṃ jñātumityapi varṇitam

This is also said that the principle of prohibition for the going of field etc. is for the knowledge of completeness by the worldform-ness as told earlier.

समयाचारसद्भावः पाल्यत्वेनोपदिश्यते ।
भेदप्राणतया तत्तत्त्यागात्तत्त्वविशुद्ध्ये
samayācārasadbhāvaḥ pālyatvenopadiśyate. (261)
bhedaprāṇatayā tattattyaḡāttattvaviśuddhaye

समयादिनिषेधस्तु मतशास्त्रेषु कथ्यते ।
निर्मर्यादं स्वसंबोधं संपूर्णं बुद्ध्यतामिति
samayādinīṣedhastu mataśāstreṣu kathyate. (262)
nirmaryādaṃ svasaṃbodhaṃ saṃpūrṇaṃ buddhyatāmiti

The preaching of time-discipline is being practiced for the prohibition of object-ness in the form divergence. In the *mata* scriptures, there is the prohibition of time-discipline. (It suggests that) one should know the infinite self-conscious-ness fully.

परकीयमिदं रूपं ध्येयमेतत्तु मे निजम् ।
ज्वालादिलिङ्गं चान्यस्य कपालादि तु मे निजम्
parakīyamidaṃ rūpaṃ dheyametattu me nijam. (263)
jvālādiliṅgaṃ cānyasya kapālādi tu me nijam

The form of *parakīya* is my own (form) worthy to contemplate. (One should contemplate as) flame etc. the *liṅga* of other are mine too, and also the head etc.

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आदिशब्दात्तपश्चर्यावेलातिथ्यादि कथ्यते ।
ādiśabdāttapaścaryāvelatithyādi kathyate. (264)

(In that verse) by the term ‘*adi*’, *tapasa*, *carya*, *velā*, *ātithya* etc. are being stated.

नाम शक्तिशिवाद्यन्तमेतस्य मम नान्यथा
गोत्रं च गुरुसंतानो मठिकाकुलशब्दितः ।
*nāma śaktiśivādyantametasya mama nānyathā
gotraṃ ca gurusamtāno maṭhikākulaśabditaḥ. (265)*

(It should be understood as) according to this (*śaiva* principle), from *śakti śiva* to other, all is my name only. The tradition of teacher is called *gotra*. This is referred by *maṭhikā* and *kula*.

श्रीसंततिस्त्र्यम्बकाख्या तदर्धामर्दसंज्ञिता
इत्थमर्धचतस्रोऽत्र मठिकाः शाङ्करे क्रमे ।
युगक्रमेण कूर्माद्या मीनान्ता सिद्धसंततिः
*śrīsaṃtatistryambakākhyā tadardhāpardasaṃjñitā
itthamardhacatasro 'tra maṭhikāḥ śāṅkare krame. (266)
yugakrameṇa kūrmādyā mināntā siddhasaṃtatiḥ*

This tradition of teacher (mentioned in the eighth verse of first chapter) is known as the name of *tryambaka*. Its half is concerned with name (*āmarda*). Thus in this *śaiva Krama*, there are four and half *maṭhikās*. By the *krama* of era of siddha-tradition, it is from *kūrma* to *mana*.

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आदिशब्देन च घरं पल्ली पीठोपपीठकम् ।
मुद्रा छुम्मेति तेषां च विधानं स्वपरस्थितम्
ādiśabdena ca gharaṃ pallī pīṭhopapīṭhakam. (267)
mudrā chummeti teṣāṃ ca vidhānaṃ svaparasthitam

(In the previous verse) *ghara*, *pallī*, *pīṭha*, *upapīṭha*, *mudrā*, *chummā* etc. are the names derived from the word ‘*ādi*’ and put in the order of its own *saṃtati krama*.

तादात्म्यप्रतिपत्त्यै हि स्वं संतानं समाश्रयेत् ।
भुञ्जीत पूजयेच्चकं परसंतानिना नहि
tādātmyapratipattiyai hi svaṃ saṃtānaṃ samāśrayet. (268)
bhuñjīta pūjayeccakraṃ parasamānīnā nahi

To attain the state of harmony (*tādātmyabhāva*), one should stay mentally as one’s child. One should not enjoy or do *cakrapūja* with the other tradition’s people.

एतच्च मतशास्त्रेषु निषिद्धं खण्डना यतः ।
अखण्डेऽपि परे तत्त्वे भेदेनानेन जायते
etacca mataśāstreṣu niṣiddhaṃ khaṇḍanā yataḥ. (269)
akhaṇḍe ‘pi pare tattve bhedenānena jāyate

Its prohibition is stated in the *mataśāstra*, for it rejects the idea of divergence in the integral supreme principle.

एवं क्षेत्रप्रवेशादि संताननियमान्ततः ।
नास्मिन्विधीयते तद्धि साक्षान्नौपयिकं शिवे
evaṃ kṣetrapraveśādi saṃtānaniyamāntataḥ. (270)
nāsmiṇvidhīyate taddhi sākṣānnaupayikam śive

Hence, in the *trikaśāstra* of *anupāya*, there is no arrangement from *kṣetrapraveśa* (entrance into the field) to *saṃtāna niyama*.

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न तस्य च निषेधो यन्न तत्तत्त्वस्य खण्डनम् ।
na tasya ca niṣedho yanna tattattvasya khaṇḍanm. (271)

Here is no prohibition of it for there is no rejection of that principle (of element, field, divergence etc.).

विश्वात्मनो हि नाथस्य स्वस्मिन्नूपे विकल्पितौ
विधिर्निषेधो वा शक्तौ न स्वरूपस्य खण्डने ।
*viśvātmano hi nāthasya svasminrūpe vikalpitau
vidhirniṣedho vā śaktau na svarūpasya khaṇḍane. (272)*

Arrangement and prohibition can not be able to reject its own essential nature while it dwells as alternate form in its own form of great Lord in the image of world.

परतत्त्वप्रवेशे तु यमेव निकटं यदा
उपायं वेत्ति स ग्राह्यस्तदा त्याज्योऽथ वा क्वचित् ।
न यन्त्रणात्र कार्येति प्रोक्तं श्रीत्रिकाशासने
*paratattvapraveśe tu yameva nikaṭam yadā
upāyaṁ veti sa grāhyastadā tyājyo 'tha vā kvacit. (273)*
na yantranātra kāryeti proktaṁ śrītrikaśāsane

The means which (a *yogina*) finds closer in order to enter into the *paratattva*, should adopt that. Or, should give up that (which he finds as obstructed means in entry). In this context, one should not have the state of self-suffering, as is told in *trikaśāstra*.

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समता सर्वदेवानामोवल्लीमन्त्रवर्णयोः ।

आगमानां गतीनां च सर्वं शिवमयं यतः

samatā sarvadevānāmovallīmantravarṇayoh. (274)

āgamānām gatīnām ca sarvaṁ śivamayam yataḥ

There exists same-ness in all deities, in *ovallī*, *mantra*, *varṇa*, *āgamas* and *gatis* (movements) because all is *śiva*-ness.

स ह्यखण्डितसद्भावं शिवतत्त्वं प्रपश्यति ।

यो ह्यखण्डितसद्भावमात्मतत्त्वं प्रपद्यते

sa hyakhaṇḍitasadbhāvaṁ śivatattvaṁ prapaśyati. (275)

yo hyakhaṇḍitasadbhāvamātmataṭṭvaṁ prapadyate

The *yogina*, who attains the self which is integrally truthfull, attains the *śiva*-hood (*śivatattva*) which is also integrally truth-ness.

केतकीकुसुमसौरभे भृशं भृङ्ग

एव रसिको न मक्षिका

भैरवीयपरमाद्वयार्चने कोऽपि

रज्यति महेशचोदितः ।

ketakīkusumasaurabhe bhr̥śaṁ bhr̥ṅga

eva rasiko na makṣikā

bhairavīyaparamādvayārcane ko 'pi

rajiyati maheśacoditaḥ.

(276)

In the odour of *ketakī* (flower), a bee involves, not the flies. Similarly, in the worship of absolute non-dual element of *bhairava*, having the grace of *maheśa*, only a rare person involves.

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अस्मिंश्च यागे विश्रान्तिं कुर्वतां भवडम्बरः
हिमानीव महाग्रीष्मे स्वयमेव विलीयते ।
asminśca yāge viśrāntiṃ kurvatām bhavaḍambarah
himanīva mahāgrīṣme svayameva vilīyate. (277)

For them who rest in the *yāga* of *maheśvara*, the expansion of world dissolves in themselves, as ice in the season of extreme summer.

अलं वातिप्रसङ्गेन भूयसातिप्रपञ्चिते
योग्योऽभिनवगुप्तोऽस्मिन्कोऽपि यागविधौ बुधः ।
alam vātiprasaṅgena bhūyasātiprapañcite
yogyo 'bhinavagupto 'sminko 'pi yāgavidhau budhah. (278)

Otherwise, what is good to say more about this subject? In this widely extended *yāga vidhi*, a brilliant scholar (like Abhinavagupta) by the *Abhinava* (Lord) attain, the *gupta* (stainless secured purity).

इत्यनुत्तरपदप्रविकासे शाक्तमौपयिकमद्य विविक्तम्
ityanuttarapadappravikāse śāktamaupayikamadya viviktam.

hence, *śāktopāya* is explained here in order to development of *anuttara-pada*.

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Glossary of Technical terms

A (अ)

<i>A</i>	:	Short form of <i>anuttara</i> , symbol of <i>Śiva</i> .
<i>Akula</i>	:	<i>Śiva</i>
<i>Agni</i>	:	<i>Pramātā</i> , knower, subject.
<i>Agniṣṭoma</i>	:	Consecration of fire (one can go through the sixth <i>praśna</i> of <i>Baudhyana - śrauta - sūtra</i>) of fire.
<i>Ajñāna</i>	:	The Primal limitation, <i>mala</i> , ignorance (not the absence of knowledge).
<i>Advaya</i>	:	Without a second, unique, sole.
<i>Adhvan</i>	:	The same ' <i>adhvā</i> ' <i>puruṣa</i> and <i>vachana</i> in Sanskrit Grammer. One can consult the verse 87 of <i>Ratnatryaparīkṣā</i> of <i>Śrīkaṇhasūri</i> in ' <i>Aṣṭaprakaraṇam</i> '.
<i>Adhvā</i>	:	Course or path. There are two groups of <i>adhvā</i> . <i>Deśādhvā</i> (<i>kalā</i> , <i>tattva</i> , <i>bhuvana</i>) and <i>Kālādhvā</i> (<i>varṇa</i> , <i>mantra</i> , <i>pada</i>). <i>Deśādhvā</i> is <i>Prakāśa</i> and <i>Kālādhvā</i> is <i>Vimarśa</i> . <i>Śuddha adhvā</i> is the intrinsic course, the supramundane manifestation. <i>Aśuddha adhvā</i> is the course of mundane manifestation.
<i>Adhiṣṭhāna</i>	:	Substratum, support.
<i>Anacka</i>	:	Sounding the consonants without the vowels, concentrating on any mantra back to the source where it is unuttered.

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<i>Anirvacanīya</i>	:	Unutterable, indescribable.
<i>Anugraha</i>	:	Grace.
<i>Anuttara</i>	:	The Highest, the Supreme, <i>Parama Śiva</i> , the Absolute, one then whom nothing is higher, the vowel 'a'.
<i>Anuttara dhāma</i>	:	<i>Abode of Anuttara</i>
<i>Anupāya</i>	:	spontaneous realization of Self without any special effort.
<i>Anumāna</i>	:	Inference.
<i>Aṇu</i>	:	One who breathes, the <i>jīva</i> , the empirical individual, the limited, conditioned, the experient whose predominant nature is the empirical mind.
<i>Apāna</i>	:	The vital <i>vāyu</i> that goes downwards, the inhaled air.
Ā (आ)		
<i>Ātma-vyapti</i>	:	Realization of the self without the realization of the all-inclusive <i>Śiva</i> -nature.
<i>Ātma-viśrānti</i>	:	Resting in the Self.
<i>Ādi koṭi</i>	:	The first edge or point i.e. the the heart from which the measure of breathy is determined.
<i>Ānanda</i>	:	Bliss, the nature of <i>Śakti</i> , the essential nature of <i>Parama Śiva</i> along with <i>Cit</i> , the letter 'a'.
<i>Ānand-upāya</i>	:	Realization of <i>Śiva</i> -nature without any yogic discipline. Also known as <i>Ānand Yoga</i> or <i>Anupāya</i> .
<i>Ānanda rasa</i>	:	The transcendental state of asthetic rapture.

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<i>Ānanda śakti</i>	:	<i>Para śakti</i> releasing delight.
<i>Ābhoga</i>	:	Expansion. <i>Camatkāra</i> or spiritual delight.
<i>Āmarśa</i>	:	Self experience.
<i>Āveśa</i>	:	Entry, absorption.
<i>Āśvāda</i>	:	Taste.
<i>Ākṣepa</i>	:	Superimposition.

I (इ)

<i>Ichhā</i>	:	Will, the letter 'इ' (i).
<i>Ichhā upāya</i>	:	<i>Śāmbhava-upāya</i> , also known as <i>ichhāyoga</i> .
<i>Ichhā-Śakti</i>	:	The inseparable innate Will Power of <i>Parama Śiva</i> , the inward state of <i>Parama Śiva</i> in which <i>Jñāna</i> and <i>Kriyā</i> are unified, the predominant aspect of <i>sadāśiva</i> .
<i>Idantā</i>	:	This - consciousness, objective consciousness.

Ī (ई)

<i>Īśvara-tattva</i>	:	The fourth <i>tattva</i> , counting from <i>Śiva</i> . <i>Jñāna</i> is predominant in this <i>tattva</i> .
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U (उ)

<i>Uccāra</i>	:	Holding the mind at rest on <i>prāṇa</i> . A particular technique of concentration on <i>Prāṇaśakti</i> under <i>Āṇava upāya</i> .
<i>Utkrānti</i>	:	Going up or out. Departure.
<i>Udāna</i>	:	The vital <i>vāyu</i> that moves upwards.
<i>Uddeśa</i>	:	Statement, illustration

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<i>Udyama</i>	:	The sudden spontaneous emergence of Supreme I-consciousness.
<i>Unmeṣa</i>	:	Opening of the eye. The externalizing of <i>Ichhā Śakti</i> , the start of world-process. Representing the letter 'u'.
<i>Unmanā</i>	:	That which transcends manas. This <i>Śakti</i> is <i>amātra</i> , measureless and beyond time.
<i>Upadeśā</i>	:	The first <i>uccāra</i> by a sage.
<i>Upamāna</i>	:	Comparison, Resemblance.
<i>Umā</i>	:	The <i>Ichhā Śakti</i> of the Supreme. U = Śiva, mā = Sakti, the <i>Śakti</i> of Śiva. Light or splendor of Śiva.
		Ū (ऊ)
<i>Ūrmicakra</i>	:	A form of <i>Samvit</i> for worship.
		O (ओ)
<i>Ojasa</i>	:	Vigour, energy, splendour, light, power.
		Ka (क)
<i>Kañcuka</i>	:	The coverings of <i>Māyā</i> . Throwing a pall over pure consciousness (<i>Śuddha Samvid</i>) and thus converting Śiva into <i>jīva</i> .
<i>Karaṇa</i>	:	The means of <i>jñāna</i> and <i>kriyā</i> . One of the <i>āṇava upāyas</i> in which the aspirant contemplates over the body and the nervous system as an epitome of the cosmos.
<i>Kalanā</i>	:	Grasping.
<i>Kalā</i>	:	Part. Particle. Aspect. The <i>Śakti</i> of consciousness by which all the thirty- six principles are evolved.

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Kā (का)

- Kālāgni* : A particular *Rudra* in *Nivṛtti Kalā*.
Kāla-adhvā : *Varṇa*, *mantra* and *pada*.

Ku (कु)

- Kula* : Śakti manifesting herself in 36 *tattvas*.

Kra (क्र)

- Krama* : Realization of self by means of *Kriyā Yoga*.
Kriyā Yoga : *Āṇava upāya*, also known as *Kriyopāya*.
Kriyā Śakti : The power of assuming any and every form.

Kṣa (क्ष)

- Kṣa* : *Kūtabīja* is a mystical name of the letter *kṣa*. Technical name for the combination of two *halanta* letter *k* and *ṣ*.
Kṣipra : Speedy, quick.
Kṣubhita : Shaken, agitated.

Kha (ख)

- Kha* : *Ākāśa*, space.
Khecarī : Sub-species of *Vāmeśvarī Śakti*, connected with the *pramātā*, the empirical self. *Khecarī* is one that moves in *Kha* or the vast expanse of consciousness.

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Ga (ग)

Granthi : Psychic Tangle, psychic complex. Bondage constituted by the modified thoughts.

Ca (च)

Cakra : The group or collective whole of *Śaktis*.

Cakreśvara : The master or lord of the group of *Śaktis*.

Cit : The Absolute, foundational consciousness, the consciousness that is the unchanging principle of all changes.

Citta : The limitation of the Universal Consciousness manifested in the individual mind, the mind of empirical individual.

Citi : The consciousness-power of the Absolute that brings about the world-process.

Cidānanda : The nature of Ultimate Reality consisting of consciousness and bliss, the sixth stratum of *ānanda* in *uccāra yoga* of *āṇava upāya*.

Caitanya : The foundational Consciousness which has absolute freedom of knowing and doing of *jñāna* and *kriyā śakti*.

Jī (जी)

Jīva : The individual soul, the imperical self.

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- Jīvanmukta* : The liberated individual who while still living in the physical body is not conditioned by the limitation of his subtle and gross constitution and believes the entire universe to be an expression of Śiva or his highest self.
- Jīvanmukti* : Experience of liberation while still living in the body. (Actually it is not experience but experiencing, what J. Krishnamurty used to coin).

Ta (त)

- Tattva* : Thatness, principle, reality, the very being of a thing.
- Tantra* : Symbolic wisdom, directly communicated through a teacher.
Sanketa vidyā guruvaktragamyā
- Tejasa* : Glow, glare, tap of a flame, light, bright appearance.

Tri (त्रि)

- Trika* : The system of philosophy of the triad-Nara, Śakti and Śiva or para, the highest, concerned with identity-*Prakāśa*, *Vimarśa* and their *sāmarasya*, *parāpara*, identity in difference-*icchā*, *jñāna* and *kriyā*, and *apara*, difference and sense of difference.
- Trpta* : Satiated, Contended.

Di (दि), Dī (दी), De (दे)

- Dikcarī* : sub-species of *Vāmeśvarī*, connected with outer sense.

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Divya mudrā : *Khecarī mudrā*.

Dīkṣā : The gift of spiritual knowledge, the initiation ceremony pertaining to a disciple by which spiritual knowledge is imparted and the residual traces of his evil deeds are purified.

Deśa adhvā : *kalā, tattva, and bhuvana*.

Nā (ना)

Nāda : The first movement of *Śiva-śakti* towards manifestation, the unstruck or unbeaten sound experienced in *suṣumṇā*, when *Śakti* fills up the whole universe with *Nādānta*, she is designated as *Nāda*. This is also *Sadāśiva tattva*.

Ni (नि)

Nimeṣa : Closing of the eye-lid, dissolution of the world, the involution of *Śiva* in matter.

Nirvikalpa : Devoid of all thought-construct or ideation.

Niṣ kala : Partless, undivided, *Śiva* above manifestation or creation.

Pa (प)

Pañcakṛtya : The ceaseless five-fold act of *Śiva*-manifestation, maintenance of manifestation, withdrawal of manifestation, veiling of Self and Grace (*sr̥ṣṭi, sthiti, saṁhāra, vilaya*

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and *anugraha* respectively),
ābhāsana-rakti-vimarśana-
bījāvasthāpana and *vilāpana*.

<i>Pañca-śakti</i>	:	The five fundamental <i>śaktis</i> of <i>Śiva-Cit, Ānanda, Icchā, Jñāna</i> and <i>Kriyā</i> .
<i>Pati</i>	:	The experient of <i>Śuddha adhvā</i> , the liberated individual.
<i>Para</i>	:	The highest, the Absolute.
<i>Para Pramātā</i>	:	The highest experient, <i>Parama Śiva</i> .
<i>Param Śiva</i>	:	The Highest Reality, the Absolute.
<i>Parāpara</i>	:	The intermediate stage, unity indiversity.
<i>Parāmarśa</i>	:	Seizing mentally, experience, comprehension, remembrance.
<i>Parāvāk</i>	:	The vibratory movement of the Divine Mind that brings about manifestation, Logos, Cosmic Ideation.
<i>Parāśakti</i>	:	The highest <i>Śhakti</i> of the divine, <i>Citi, Parāvāk</i> .
<i>Parīkṣaṇa</i>	:	Test, Examination.
<i>Paśu</i>	:	The empirical individual bound by <i>avidyā</i> or spiritual nescience.
<i>Paśyant</i>	:	The divine view in undifferentiated form, <i>vāk śakti</i> , ready to create in which there is no difference between <i>vācya</i> (object) and <i>vācaka</i> (word).
<i>Pāśa</i>	:	Bondage.
<i>Pūrṇāhantā</i>	:	The perfect I - consciousness, non-relational. I - consciousness.
<i>Prakāśa</i>	:	Light, the principle of self revelation, the principle by which every thing also is known.

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<i>Prakṛti</i>	:	The source of objectivity.
<i>Prmāna</i>	:	Knowledge, means of knowledge.
<i>Pramātā</i>	:	Knower, subject, experient.
<i>Prameya</i>	:	Known, object, object of knowledge.
<i>Pratibhā</i>	:	Ever creative activity of consciousness, the spontaneous Supreme I- consciousness, <i>Parā Śakti</i> .
<i>Pratyakṣa</i>	:	Perceptible, perception.
<i>Pratyāhāra</i>	:	Withdrawal of the senses from their Objects.
<i>Pralayākala</i>	:	One resting in <i>Māyā tattva</i> , not cognizant of any thing, cognizant of <i>sūnya</i> or void only.
<i>Prācya</i>	:	Foremost.
<i>Prāṇa</i>	:	Vital power, vital energy, life energy.
<i>Prāṇa-bīja</i>	:	The letter 'ha'.
<i>Prāyaścita</i>	:	Expiation.
<i>Paunsna jñāna</i>	:	Ultimate knowledge of <i>Puruṣa</i> .
<i>Pauruṣa ajñāna</i>	:	The innate ignorance of <i>Puruṣa</i> regarding his real Self.
<i>Pauruṣa jñāna</i>	:	Knowledge of one's <i>Śiva</i> nature after the ignorance of one's real Self has been eliminated.
<i>Prapañca</i>	:	Display, Manifestation
Ba (ब)		
<i>Bindu</i>	:	The compact mass of <i>śakti</i> gathered into an undifferentiated point ready to create, undivided Light of consciousness.
<i>Bīja</i>	:	The active Light of the highest <i>Śakti</i> which is the root cause of the universe.

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Baindavi kalā : *Svātantrya śakti*, it is that freedom of *Parama Śiva* by which the knower always remains as the knower and is never reduced to the known.

Bauddha ajñāna : The ignorance inherent in *Buddhi* by which one considers his subtle or gross body as the self on account of *aśuddha vikalpas*.

Bauddha jñāna : Considering oneself as *Śiva* by means of *śuddha vikalpas*.

Bha (भ)

Bhāvanā : The practice of contemplating or viewing mentally oneself and everything else as *Śiva*, *jñāna yoga*, *Śākta upāya*, creative contemplation, apprehension of an inner, emergent divine consciousness.

Bhuvana adhvā : The third spatial existence, namely world. There are 108 *bhuvanas*, according to Abhinavagupta.

Bhūcarī : Sub-species of *Vāmeśvari*, connected with the *bhāvas* or existent objects.

Bhoktā : Experient.

Bhairava : By the word Bhairava, Bhā means 'light' and rava means connotes ravayati means 'comprehends,, or, 'He whose light of consciousness joined with his power of activity comprehends the universe in His self.'

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Bhairavī mudrā : when the entire concentration is centered inside while the eyes are open.

Ma (म)

Madhyadhāma : The central *nāḍī* in the *prāṇamayakośa*, also known as *brahmanāḍī* or *Suṣumnā*.

Madhyamā : Śabda in its subtle form as existing in the *antaḥkaraṇa* prior to its gross manifestation.

Mantra : For *Īśvara*, it is mantra and for *Devī*, it is *mahavidyā*. It is called *mantra*, because it induces *manana* or reflection on the Supreme and it provides *trāṇa* or protection from the whirligig of trans-migratory life (*mantra* = *man* + *tra*, *nirukti*).

Mantreśvara : The experient who has realized *Īśvara tattva*.

Mala : Dross, limitation, ignorance that hampers the free expression of the spirit.

Maheśvara : The highest lord, *Parama Śiva*.

Mātrkā : Mother or power of sound.

Mātrkā cakra : The group of *Śaktis* pertaining to *Mātrkā*.

Māyīya mala : The limitation due to *Māyā* which gives to the soul its gross and subtle body, and brings about a sense of difference.

Mālinī : *Śakti* of letters which holds the entire universe within itself and in which

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the letters are arranged in an irregular way from 'na' to 'pha'.
Mudrā : *Mud* (joy) + *ra* (to give).

Ya (य)

Yajña : Sacrifice, Sacrificial rite.
Yaga : *Tāntrika* synonyme for *yajña*.

R (र)

Rāga : Passionate desire, one of the coverings of *Māyā*.
Rudra : (*kālāgni*) resides in the lowest plane of *Nivṛtti kalā*, who destroys the lower self.
Rudra pramātā : *Mukta Śiva*.
Rūḍhi : Growth, germination.

Va (व)

Vahnī : Fire.
Vikalpa : Difference of perception, an Idea as different from another idea, ideation, thought-construct.
Vikalpa (Śuddha) : The fixed Idea that I am *Śiva*.
Vijñānākala : The experient below *Śuddha Vidyā* but above *Māyā* who has pure awerness but no agency. He is free of *Kārma* and *māyīya mala* but not free of *āṇava mala*.
Vimarśa : Self-consciousness or awareness of *Parama Śiva* full of *jñāna* and *kriyā* which brings about the world-process.

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<i>Viśvottīrṇa</i>	:	Transcendent.
<i>Visarga</i>	:	Emanation.
<i>Vedaka</i>	:	Experient.
<i>Vedya</i>	:	Object.

Śa (श)

<i>Śakti-Cakra</i>	:	The group of twelve <i>mahākālīs</i> .
<i>Śakti tattva</i>	:	The <i>vimarśa</i> aspect, the second of the 36 <i>tattvas</i> .

<i>Śakti-pāñcaka</i>	:	The five foundational <i>śakti</i> of <i>Śiva</i> , viz., <i>cit</i> , <i>ānanda</i> , <i>icchā</i> , <i>jñāna</i> and <i>kriyā</i> .
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<i>Śakti-pāta</i>	:	Descent of <i>Śakti</i> , divine grace by which the imperical individual turns to and realizes his essential divine nature.
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<i>Śākta-samāveśa</i>	:	Identification with supreme Consciousness by means of <i>Śākta-upāya</i> .
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<i>Śabdarāśi</i>	:	Multitude of letters.
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<i>Śāmbhavaupāya</i>	:	Sudden emergence of <i>Śiva</i> -consciousness without any thought-construct (<i>vikalpa</i>) by a mere hint that one's essential Self is <i>Śiva</i> , also known as <i>Śāmbhava yoga</i> or <i>icchopāya</i> or <i>icchā-Yoga</i> .
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<i>Śāmbhava-samāveśa</i>	:	Identification with <i>Śiva</i> without any thought-construct born out of profound insight or <i>Śāmbhava upāya</i> .
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<i>Śiva</i>	:	The good. <i>Prakāśa</i> .
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<i>Śiva(parama)</i>	:	The Absolute.
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<i>Śuddha Vidyā</i>	:	The fifth <i>tattva</i> , counting from <i>Śiva</i> .
	:	Ṣa (ष)
<i>Ṣaḍadhvā</i>	:	The six forms of manifestation-Three on the subjective side and three on the objective side.
	:	Sa (स)
<i>San̄koca</i>	:	Contraction, limitation.
<i>Sandhāna</i>	:	Uniting. Joining. Union.
<i>Sthāṇu</i>	:	Firm, fixed, unmovable, immovable.
<i>San̄ghaṭṭa</i>	:	Meeting.
<i>Sam̄vit</i>	:	Supreme consciousness in which there is complete fusion of <i>prakāśa</i> and <i>vimarśa</i> . <i>Jñāna śakti</i> . <i>Svātantrīya śakti</i> .
<i>Sam̄vit-devatā</i>	:	From the macrocosmic point of view <i>Sam̄vit-devatās</i> are <i>khecarī</i> , <i>gocarī</i> , <i>dikcarī</i> and <i>bhūcarī</i> . From the microcosmic point of view, the internal and external senses are said to be <i>sam̄vit-devatā</i> .
<i>Sakala</i>	:	All limited experients.
<i>Sadāśiva</i>	:	<i>Sādākhya tattva</i> , the third <i>tattva</i> , counting from <i>Śiva</i>
<i>Samāveśa</i>	:	Being possessed by the Divine, absorption of the individual consciousness in the Divine.
<i>Savikalpa jñāna</i>	:	Knowledge which is acquired through the judgement of <i>Buddhi</i> .
<i>Sāyujya</i>	:	The state in which the aspirant realizes identity with the Divine in the midst of difference.
<i>Soma</i>	:	Moon. <i>Āhlāda</i> .

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<i>Sthāna-Kalpana</i>	:	A mode of <i>āṇava upāya</i> concerned with concentration of external things.
<i>Sphurattā</i>	:	Gleam, a throb-like gleam of the Absolute Freedom of the Divine bringing about the world-process, <i>Spanda</i> .
<i>Svacchanda</i>	:	the absolutely Free Being, <i>Śiva</i> , <i>Bhairava</i> .
<i>Svarūpa</i>	:	Essential Nature.
<i>Svasaṃvedana</i>	:	An intuitive apprehension of oneself without the aid of internal and external sense.
<i>Svātantrya</i>	:	Absolute Freedom of will, <i>Vimarśa śakti</i> .
<i>Sphuṭa</i>	:	Burst, broken, split.
Ha (ह)		
<i>Ha</i>	:	Symbol of <i>Śakti</i> or divine power.

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Tantrāloka is a *magnum opus* of the Indian Tāntrika-world, written in the Tenth Century, in the light of Kashmir Saivism by the great polymath Sri Abhinavagupta. This great work does not only include all the philosophical and Tāntrika essence of monistic Kashmir Saivism but is also often considered the apex of Indian Tāntrika Philosophy. Abhinavagupta explains in detail in its thirty seven chapters the all-inclusive vision and way to truth, the Prakāsa state of Parama Siva. This publication is the first attempt to unfold this Prakāsa (Light) for the English-speaking horizon.

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